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MALINI

मालिनी

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October 2010 - March 2011

Ishwar Sawaroop Swami Lakshman Joo

Sacred Quotes

God and the individual are one,
to realize this is the essence of Shaivism.

***

From the Trika point of view
there is not any difference between individual
soul and Lord Shiva. It is just a play, a drama of His
own nature.

***

When you remember God in each and every action
of this world, everything is attained.

– On Bhagvad Gita

***

Actual renunciation is when you renounce your body
consciousness and get mixed in God-consciousness.

– On Tantraloka

***

When there is intense love for Lord Shiva,
you must know that there is shaktipata.

– On Tantraloka

***



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Cover: Ishwarswaroop Swami Lakshmanjoo in a reflective mood

MALINI मालिनी
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From the Chief Editor

We are very much aware that this issue of Malini is appearing after considerable delay and sincerely regret the inconvenience caused to our readers for having to wait so long. We are, however, clubbing two issues of the magazine into one so as to be able to present it as an offering to Ishwarswaroop Swami Lakshman Joo in time on the occasion of his coming birth-anniversary. We also hope that the rich and stimulating and inspiring fare we are presenting this time shall compensate for the delay. Thus, we are reproducing in this issue two very important lectures of Swamiji expounding on the Vatūalnatha Sūtrāni, an abstruse and difficult text of thirteen aphorisms belonging to the Sāhasa sub-school of Krama system of Trika Shaivism compiled by Late Prof. Janaki Nath Kaul Kamal, a Sanskrit scholar and devotee of Swami Ji. In these lectures Swami Ji explains and elucidates the sūtras in his own inimitable manner that makes even most obscure thought lucid and clear. Rejecting the Sanskrit vritti on the sūtras written by Anantashaktipadacharya, he explains sāhasa as "the great courage of equalizing subjective-objective relativity." Viewed in this context, the concept of sāhasa means the same thing as anupāya or the means without means. Thus, it refers to the state of super-consciousness.

An important feature that we are introducing from this issue is serialization of Swami Ji's highly illuminating lectures on the essence of the Bhagvad Gita interpreted in the light of Abhinavagupta's "exceptional commentary" on it under the title 'Bhagvad Gitārtha Samgraha', interpreting it in the light of Kashmir Shaivism. Swami Ji delivered these lectures in 1990 during his visit to Nepal, where his disciple John Hughes joined him, along with his wife Denise Hughes, and video-taped them. Editing and compiling the lectures painstakingly, John Hughes has recently brought out Swami Ji's elucidation of six chapters of the celebrated scripture in the form of video-cassettes and a book titled 'Bhagvad Gita': in the Light of Kashmir Shaivism'. Abhinavagupta has interpreted the Kashmiri recension of the Bhagvad Gita, not as an outer conflict but as an inner event. Revealing the inner meanings of the Lord's Song, Swami Ji says, "Freedom from all our miseries, as Abhinavagupta boldly declares, can neither be obtained through the renunciation of the world, nor by hatred towards this world, but by experiencing god everywhere." John Hughes' son Viresh Hughes, who was born in Srinagar, has written a "well thought out and illuminating foreword" to the book, and this is what we are carrying in this issue as a prelude to the transcribed text of the lectures that we are serializing.

We are also carrying in this issue the noted Shaivism scholar Mark Dyczkowski's introduction to the Khacakrapañcaka Stotra, an early work of the Kashmiri Krama school written probably by Jñānanetra probably in the 9th century. Dyczkowski accessed the original manuscript of this important work belonging to the Mahānaya branch of Kālī Krama in Nepal. Introducing the work, the author gives a brief history of the Kālī Krama school and outlines four major phases through which it developed in Kashmir as well as in the southern part of the country. He also mentions in some detail the major texts that represented this development and then proceeds to give a brief summary of the most salient features of the teachings of Kālī Krama "implicit in the KHCPS (Khacakrapañcaka Stotra)". According to Dczkowski, "One of the most immediately evident and striking features of the KHPCS is the presence of many Yoginīs and Kālīs, with the latter continuing to appear in subsequent developments as the twelve Kālīs while the Yoginīs disappear, "replaced by their essential sonic nature as energies of the letters and, above all, as energies of perception". It is Mangalā, who is the source of the mahārtha or "the Great Teaching" and also embodies it. The goddess is "generally identified with Kālī and in particular with Kālasamkarshinī." She has five aspects characterized by the configurations or chakras of her energies that are the Five Spheres of Emptiness, she governs. These are the Bhāsācakra, Khacakra, Dikcakra, Gocakra and Bhūcakra. In the last mentioned cycle she is established in mahārtha or the Great Reality and assumes the form of all things.

The issue also carries four important articles in English and Hindi, illuminating various aspects of Kashmir Shaiva philosophical system. While eminent scholar Dr. Navjivan Rastogi, who also heads the Editorial Advisory Board of Malini, enlightens us about the fundamental features of Kashmir Shaiva philosophy in his paper 'Introducing Kashmir Shaivism', Moti Lal Pandit, another well-known scholar in the field, Moti Lal Pandit dwells on the concept of absolutism in Trika. In Hindi, we have the erudite Dr. Jagir Singh, discussing "Spanda and the Ultimate Reality" and Yogesh Chandra, Research Scholar at the Special Centre for Sanskrit Studies, Jawahalal Nehru University, New Delhi, analyzing the concept of Heart in

मुख्य संपादक की ओर से

मालिनी के इस अंक के प्रकाशन में बहुत विलंब हो चुका है, इस बारे में हम पूरी तरह से सवेत हैं। अंक के लिए इतने समय तक प्रतीक्षा करने से पाठकों को जो असुविधा हुई होगी, उसके लिए हमें हार्दिक खेद है। इसी कारण हम पत्रिका के दो अंकों को संयुक्त रूप से प्रकाशित कर रहे हैं ताकि ईश्वरस्वरूप स्वामी लक्ष्मण जू की जन्म जयंती के अवसर पर इसे उन्हें समय पर अर्चित किया जा सके। हम यह यह आशा करते हैं कि इस बार हम जो विचारोत्तेजक और प्रेरणादायक सामग्री प्रस्तुत कर रहे हैं उसके कारण विलंब हुई क्षति की कुछ पूर्ति हो सकेगी।

प्रस्तुत अंक में हम त्रिक शैवमत के क्रम संप्रदाय की साहस उपशाखा के अत्यंत कठिन और दुर्बोध समझे जाने वाले सूत्र 'वातूलनाथ सूत्राणि' पर स्वामी जी के दो महत्वपूर्ण व्याख्यान प्रकाशित कर रहे हैं, जिनका संकलन–संवादन उनके शिष्य स्व. जानकीनाथ कौल 'कमल' ने किया था। इन व्याख्यानों में स्वामी जी ने इन तेरहों सूत्रों की व्याख्या अपने अद्वितीय ढंग से की है जो गूढ़ से गूढ़ और दुर्बोध से दुर्बोध विचार को एकदम सरल और सुबोध बना देता है। 'वातूलनाथ सूत्राणि' पर अंनतशक्ति पादाचार्य की व्याख्या को अस्वीकार करते हुए स्वामी जी 'साहस' की अवधारणा की 'प्रमाता–प्रमेय सापेक्षता की समरूप बनाने के महान साहस' के रूप में परिभाषा की है। इस दृष्टि से विचार करने पर 'साहस' अनुपाय का समानार्थक हो जाता है। इस प्रकार यह अवधारणा परम चैतन्य की अवस्था को द्योतित करती प्रतीत होती है।

इस अंक की एक विशिष्टता के रूप में हम इस अंक से स्वामी जी द्वारा श्रीमदभगवद् गीता पर दी गई व्याख्यान माला का क्रमबद्व रूप से प्रकाशन आरंभ कर रहे हैं। स्वामी जी द्वारा १९६० में अपनी नेपाल यात्रा की अवधि में दिए गए इन व्याख्यानों को उनके शिष्य जॉन ह्यूज ने वीडियो पर रेखांकित किया। अत्यंत श्रमपूर्वक उनका संकलन संपादन कर श्री ह्यूज ने उनका वीडियो कैसेट तैयार किया और प्रथम छः अध्यायों पर दिए गए व्याख्यानों को एक पुस्तक के रूप में भी प्रकाशित किया है। जॉन ह्यूज के पुत्र वीरेश ह्यूज ने इस पुस्तक की सुविचारित प्रस्तावना लिखी है जिसे हम इस अंक में दे रहे हैं।

प्रस्तुत अंक में हम कश्मीर शैव दर्शन के सुप्रसिद्ध विद्वान मार्क डिन्ककोव्स्की द्वारा कश्मीर शैव मत के क्रम संप्रदाय के एक आरंभिक ग्रंथ 'खचक्रपंचक स्तोत्र' पर लिखी भूमिका भी प्रकाशित कर रहे हैं। ६वीं शताब्दी में संभावित रूप से ज्ञाननेत्र द्वारा रचित इस ग्रंथ की पांडुलिपि श्री डिचकोव्स्की को नेपाल में देखने को मिली थी। कालीक्रम से संबंधित इस महत्वपूर्ण ग्रंथ का परिचय देते हुए श्री डिचकोब्स्की ने इस संप्रदाय के संक्षिप्त इतिहास से हमें अवगत कराया है और उसके विकास की चार अवस्थाओं का वर्णन किया है। उन्होंने इन चार विकास अवस्थाओं का प्रतिनिधित्व करने वाले इस संप्रदाय के मुख्य ग्रंथों का वर्णन किया है और कालीक्रम के सिद्वांतों का भी संक्षेप में उल्लेख किया है। उनके अनुसार खचक्रपंचक स्तोत्र की एकदम प्रकट और उल्लेखनीय विशेषता यह है कि उसमें अनेक योगिनियां और कालियां विद्यमान हैं। इसमें कालियां बाद में अपने बारह रूपों में प्रकट होती हैं, जबकि योगिनियां फिर दिखाई नहीं देती– उनका स्थान वाक्शक्तियों का रूप लेता है जो शब्द रूप में उनका वास्तविक स्वरूप है।

महार्थ का मूल स्रोत और उसका साकार रूप मंगलादेवी है। जिसको काली, और विशेषकर कालसंकर्षिणी के साथ एकाकार किया जाता है। उसके आकार की पांच शक्तिचक्रों के रूप में परिकल्पना की गई है। ये पांच चक्र हैं। भासाचक्र, खचक्र, दिक्चक्र, गोचक्र और भूचक्र। भूचक्र महार्थ में स्थित है और सभी कुछ का रूप ग्रहण करता है।

इस अंक में कश्मीर शैव दर्शन के विभिन्न पक्षों पर प्रकाश डालने वाले चार महत्वपूर्ण लेख भी प्रस्तुत हैं। सुप्रतिष्ठित विद्वान डॉ. नवजीवन रस्तोगी अपने सारगर्भित आलेख 'इंट्रोड्यूसिंग कश्मीर शेविज़्म' ने हमें इस दर्शन की मूलभूत अवधारणाओं से परिचित कराते हैं, तो इसी क्षेत्र के अन्य जाने–पहचाने विद्वान मोतीलाल पंडित अपने लेख में त्रिक दर्शन में ब्रहम की अवधारणा पर विचार करते हैं। हिंदी लेखों में मालिनी के सुपरिचित लेखक डॉ. जागीर सिंह का 'स्पन्दशास्त्र एवं परमसत्ता' का विवेचन करते हैं और जवाहरलाल नेहरू विश्वविद्यालय के विशिष्ट संस्कृत अध्ययन केंद्र के शोध छात्र योगेश शर्मा कश्मीर शैव मत में हृदय की अवधारणा से संबंधित अपने विचार हमारे सामने रखते हैं। अत्यंत प्रबोधात्मक सामग्री है यह हमारे विचार से!

जय गुरुदेव!

Bhagavad Gita

In the Light of Kashmir Shaivism

Revealed by Swami Lakshmanjoo

Foreward by Viresh Hughes

The Bhagavad Gītā, the 'Lord's Song,' has long been celebrated as the quintessential exposition of liberation (*mokṣa*). Set in the middle of the great battlefield of Kurukṣetra, between the two opposing armies of the Pāṇḍavas and the Kauravas, God incarnate, Lord Kṛisna, discloses the great mysteries of universal existence to the great yet reluctant warrior, Arjuna. The profundities of Lord Krisna's teachings have been translated and commentated upon by many scholars helming from many different philosophical schools. Abhinavagupta, the tenth century philosopher-saint of Kashmir Shaivism, provided an exceptional commentary of Lord Krisna's teachings in his *Gitārtha Saṁgraha* (Essence of the Gita).



In 1911, the Maharaja of Kashmir established the Kashmir Series of Texts and studies (KSTS) under which all existing Kashmiri Shaiva works were to be gathered and preserved.[1] This mammoth endeavor was borne out of a request from the highly revered Shaiva saint, Swami Rām. Almost two decades later, upon discovering that the Kashmiri recension of the Bhagavad Gītā along with Abhinavagupta's *Gītārtha Saṁgraha* had not been included in the series, Swami Ram appeared to his disciple, Swami Lakshmanjoo, respectfully known as Swamiji, in a dream and requested him to edit and publish Abhinava's *Gītā* in order to ensure its preservation.[2]

Swamiji tells us that Abhinavagupta "was a supreme devotee of Lord Śiva, informed in Samkhya and Yoga, who had completely understood Pāṇini's Grammar, and who's lotus heart was in full-bloom by the penetration of the rays of Śiva (*śaktipāta*)." As for Abhinava's reasons for commentating on the Bhagavad Gītā, Swamiji informs us that "he undertook to write this commentary mainly at the affectionate entreaty of a pious Brahmin [named] Latoka." Bhaṭṭendurāja[3] had revealed the secrets of the Bhagavad Gītā to Abhinavagupta, who, upon meditating on Kṛiṣṇa's teaching, decided not to explain the Bhagavad Gītā word for word but rather to elucidate the essence of the 'Lord's Song'. Swamiji held special regard for Abhinava's commentary of the Bhagavad Gītā the *Gītā Saṁgraha* and translated and explained it on numerous occasions.

Although there were numerous commentaries on the Bhagavad Gītā in his time, Abhinava thought it necessary to provide what Swamiji calls an 'internal' exposition of Lord Kṛiṣṇa's teachings. Throughout India the Bhagavad Gītā is understood to contain seven hundred verses. The version found in Kashmiri contains 716 verses. In the *Gītārtha Saṁgraha*, Abhinava accepts these sixteen additional *ślokas*, which sought to propound the high

thoughts of Lord Krișṇa, whom he equates with Lord Śiva. Contrary to the proclamations of Vedānta, Sāṁkhya and Yoga, Swamiji tells us, "The freedom from all our miseries, [Abhinava] very boldly and emphatically declares, can neither be obtained through the renunciation of the world, nor by hatred towards this world, but by feeling the presence of God everywhere, who is the innermost centre of each and every object."

Before commencing his treatment on the Bhagavad Gītā, Abhinava begins by praising Lord Śiva as the treasure *of prakāśa* and *vimarśa,* who's glory is the entire objective world. *Prakāśa* is the self-luminous nature of God-consciousness and *vimarśa* His energy of self-awareness; Lord Śiva is the embodiment of consciousness *(caitanyam ātma)*[4] and is simultaneously aware of His own nature. God-consciousness *(prakāśa)* creates, permeates, enlivens and sustains the myriad objects and subjects of the universe through which Lord Śiva maintains continuous self-awareness *(vimarśa)*, The universe is His body, His *śakti,* His energetic expression *of* Himself, *in* Himself, *by* Himself, *to* Himself. As such, the objective world is considered to be the glory of Lord Śiva.

Among the more prominent themes in the Bhagavad Gītā is the relationship between God and creation. Depending upon the school of thought, interpretations of the ontological relationship between the One and the Many have been various and oft contradictory or altogether unpalatable. *Saṁkhyavāda*, regarded as India's oldest philosophical system, provides the most widely accepted description of the ontological relationship between spirit and matter and is thoroughly interwoven in the fabric of Lord Krișṇa's teachings. One must, therefore, have a working knowledge of Sāṁkhya's terminology in order to comprehend the underlying meaning of the 'Lord's Song'. Advaita Vedanta and Kashmir Saivism, although both propose a monist theology, differ in their interpretations of *Sāṁkhya* philosophy and therefore, differ in their understanding of Krișṇa's teaching. *Sāṁkhya* posits the existence of twenty-five elements *(tattva's)* encompassing spirit and substance *(puruṣa* to *prithvī)* upon which Kashmir Shaivism has recognized an additional eleven elements. All the elements accepted by Kashmir Shaivism are listed here in descending order:

Śuddha tattvas - Pure Elements
Śiva = I-ness (Being)
Śakti = I-ness
Sadāśiva = I-ness in This-ness
Īśvara = This-ness in I-ness
Śuddhavidya = I-ness in I-ness / This-ness in This-ness

Ṣaṭ kañcukas - Six Coverings
Māya = illusion of individuality
Kalā = creativity
Vidyā = limitation of knowledge
Rāga = limitation of attachment
Kāla = limitation of time
Niyati = limitation of place

Puruṣa = ego connected with subjectivity
Prakriti = nature

Antaḥkaraṇas - Three Internal Organs
Buddhiḥ = intellect
Ahamkāra = ego connected with objectivity
Manas = mind

Pañca jñānendriyas=Five Organs of Cognition
Śrotra = ear, organ of hearing
Tvak = skin, organ of touching
Cakṣu = eye, organ of seeing
Rasanā = tongue, organ of tasting
Ghrāṇa = nose, organ of smelling

Pañca karmendriyas - Five Organs of Action
Vāk = speech
Pāṇi = hand
Pāda = foot
Pāyu = excretion
Upastha = creative

Pañca tanmātras - Five Subtle Elements
Śabda = sound
Sparśa = touch
Rūpa=form

Rasa = taste
Gandha = smell

Pañca mahābhūtas - Five Great Elements
Ākāśa = ether
Vāyu = air
Tejas = fire
Jala = water
Pṛithvī = earth

According to Indian thought, reality (and therefore primacy) is attributed only to that which is changeless: *Brahman* for Advaita Vedānta, *puruṣa* for Saṁkhya. Kashmir Shaivism, on the other hand, understands reality to encompass both spirit and substance. There is no disagreement on the transient nature of universal existence. However, Kashmir Shaivism argues that Lord Śiva encompasses both being and becoming. The flux of creation, protection and destruction are held within Śiva's very own nature; they are His energies. *Spanda* (vibration) is the nature of *His parāmarśa śakti* (energy of being) and is described as 'movement-less movement' or 'stable movement.' That is to say, the processes of universal 'becoming' are stabilized within Lord Siva's 'being.' All that appears to us as impermanent (creation) exists within, and not apart from, that which is permanent (God).

Vedānta defines reality (*Brahman*) as *sat* (absolute existence), *cit* (absolute consciousness) and *ānanda* (absolute bliss). According to Kashmir Shaivism, Lord Śiva's defining attribute is *svātantrya śakti*, His energy of absolute freedom. As the possessor of unbounded freedom, God must encompass more than mere transcendence as Vedānta's definition can only provide. Lord Śiva is defined as *anuttara*, whose attributes are unparalleled by any other being. Lord Śiva is understood as the possessor of innumerable energies, five of which are in predominance. Understanding God's existence to be implicit, Kashmir Shaivism leaves aside *sat* (existence) and posits three additional defining qualities alongside *cit* and *ānanda*: absolute will (*icchā*), absolute knowledge (*jñāna*) and absolute action (*kriyā*). Whereas Vedanta's definition relegates God's presence to mere transcendence, Kashmir Shaivism's additional attributions engender His immanence.

Swamiji tells that *puruṣa* and *prakṛti* are, in fact, the limited formations of Śiva and Śakti. As fire is inseparable from its heat, so too is God-consciousness (Śiva) inseparable from His energy (*svātantrya śakti*). Likewise, *puruṣa* is forever embraced with *prakṛti*.

Kashmir Shaivism, like Sāṁkhya and Patañjali's Yoga, affirms the ontological reality of both nature (*prakṛti*) and spirit (*puruṣa*) unlike Vedānta, whose definition of reality (i.e., God) does not encompass creation. Spirit and nature, according the *Saṁkhya-Yoga*, are considered to be wholly autonomous entities. Their relationship is based upon mere illusion because, as Mircea Eliade observes, "psychomental experience does not belong to Spirit, it belongs to nature (*prakṛiti*); states of consciousness are refined products of the same substance that is at the base of the physical world and the world of life." *Saṁkhya-Yoga*, therefore, posits 'upward causality' in which states of consciousness are the productions of matter. Kashmir Shaivism, on the other hand, argues for a 'downward causality' in which states of consciousness along with matter and its various modalities are the effects of consciousness.

Abhinava interprets the causal relationship of God and creation in terms of *kartā* (doer) and *karma* (done). Lord Śiva (i.e., God-consciousness) is the conductor of all causes and effects that occur within creation because all corporeal things are by their very nature

asvātantrya (dependent) or *jaḍa* (inert). Inertness and dependence are qualities of that which cannot prove its own existence without the support of consciousness. Every element from *śakti tattva* to *pṛithvi tattva* is dependent upon *Śiva tattva,* whose God-consciousness is the necessary grounding of all existence. Appropriately enough, in the Bhagavad Gītā, Lord Kṛiṣṇa is depicted as a charioteer. What, then, can we say about *puruṣa?*

Puruṣa, according to *Saṁkhya-Yoga,* is devoid of any attributes save for the following: inexpressible, that which sees, isolated, indifferent, inactive spectator, autonomous, without qualities, no intelligence (because it is desireless). Along similar lines, the *Bṛhadāraṇyaka* Upaniṣad (IV,3: 15) states: "This *puruṣa* is free." All that can be affirmed of *puruṣa* is that it *is* and that it *knows* (it's knowing is, of course, the metaphysical knowledge that results from its contemplation of its own mode of being.[6] How, then, are we to make sense of *puruṣa's* entanglement with *prakṛiti?* From what must *puruṣa* gain liberation if indeed, it is already free?

According to Mircea Eliade, "neither the *origin* nor the *cause* of this paradoxical situation [i.e., the relationship between Self and nature] has been the object of a formal discussion in *Saṁkhya-Yoga.*"[7] Vedānta, unable to find any logical relationship between spirit and nature, has altogether condemned *prakṛti* to the status of mere illusion *(māyā)* while positing a single immaterial spirit (i.e., Brahman) as the only real existent. Kashmir Shaivism, like Sāṁkhya-Yoga, refuses to disregard the reality of *prakṛti* on the basis of its undeniable lucidity and tactility, which is observed by even the most dull-witted of observers. Sāṁkhya-Yoga, however, has stopped short of explaining the relationship of *puruṣa* and *prakṛti,* although admitting that *prakṛti* exists for the 'sake' of *puruṣa'e* bondage and ultimately for his / her liberation.

Swamiji tells us that *puruṣa* and *prakṛti* are, in fact, the limited formations of Śiva and Śakti. As fire is inseparable from its heat, so too is God consciousness (Śiva) inseparable from His energy *(svātantrya śakti)*. Likewise, *puruṣa* is forever embraced with *prakṛti.* By extension, *puruṣa* is therefore considered to be an actor *(kartā)* rather than *prakṛti* as Saṁkhya-Yoga holds. If stricken of consciousness, *prakṛti* is absolutely lifeless. Kashmir Shaivism admits that *puruṣa* is *paṅgu* (without limbs), however, it is the light of consciousness *(prakāśa)* that enlivens what would otherwise be an utterly dark and unintelligible universe. That which enables activity (i.e., consciousness) is thusly considered to be the real actor. However, there is an important difference between the activity of *puruṣa* versus that of Lord Śiva: *puruṣa's* field of activity is restricted within space, time and form whereas Lord Śiva's activity is without any such constraint. He is the embodiment of *svātantrya* (absolute independent freedom)!

According to Saṁkhya, the intellect *(buddhi)* comprehends the universe by simultaneously reflecting consciousness *(puruṣa)* and material nature *(prakṛti)*. Notwithstanding *buddhi's* said function, Kashmir Shaivism observes that *buddhi,* being a product of *prakṛti,* is *jaḍa* (inert). Kashmir Shaivism continually stresses the fact that knowledge cannot be an attribute of that which is independently lifeless. Swamiji tells us that *buddhi* does not possess the force to distinguish between *sukha* (pleasure), *duḥkha* (pain) and *moha* (illusion). Rather, the capacity to distinguish knowledge lies in the field of consciousness. Kashmir Shaivism argues that *buddhi* can only provide a mere reflection without possessing the capacity for cognizing the reflection. Our experience tells us that the objective world is much more than a mere intangible reflection and we must, therefore, discover why and how this is so.

Swamiji says:

> Reflection in intellect is unreal, it is just like a reflection in the mirror. But reflection in God-consciousness is real; we

are all reflected in God-consciousness, so we are real. When a thing is reflected in God-consciousness, it is not reflected only in formation, it is reflected in *śobda, sparśa, rūpa, rasa* [and *gandha]*. .. you can touch it, you can smell it. This is the difference between reflection in God-consciousness and reflection in [an] ordinary mirror.
- (*Tantrāloka* 9:197 commentary)[8]

If everything is reflected upon the mirror of God-consciousness, how then can we make sense of the differentiated objective world and the existence of subjective limitation and individuality?

If one were to perceive everything as a reflection in God-consciousness, only God-consciousness would be perceived. However, this is not the case. We perceive a differentiated universe teeming with countless unique beings and objects. The existence of the objective world can neither be attributed to the reflection of the intellect, as it can only provide an intangible reflection, nor is it simply the reflection of God-consciousness, which would render an absolutely monistic perception. Swamiji tells us: "God-consciousness is just thunder; it cannot be tolerated in this body."
(*Tantrāloka* 9:197 commentary)[9]

According to Saākhya, *puruṣa's* (soul's) are many whereas in Vedanta, *puruṣa* is one. Every *puruṣa,* according to Samkhya, is qualitatively identical yet completely isolated from every other *puruṣa*. It must be argued, however, that multiplicity without distinction is simply not possible. Distinguishing qualities, personalities and psycho-mental processes, says Samkhya, is an attribute of *prakṛiti*, not *puruṣa*. Such distinguishing characteristics, says Kashmir Shaivism, are known to consciousness, not substance, which is independently lifeless. Vedānta, in dealing with the improbability of a plurality of indistinct *puruṣas* has justifiably posited a single spirit *(Brahman)* possessing the same attributes as Samkhya's *puruṣa*. According to Advaita Vedānta, Brahman subsumes every individual soul and as such, the individual is understood to be one with Brahman, veiled only by *māyā*, which is fashioned and sustained by *karma*. Mircea Eliade has defined *karma* as "the law of universal causality, which connects man with the cosmos and condemns him to transmigrate indefinitely."[10] Kashmir Shaivism again condemns this position, arguing that *māyā's* existence precedes physical existence and in fact, is the material cause of limitation and its persistence, therefore, remains beyond the scope of karmic influence.

Whereas Samkhya understands prakṛiti to be the cause of the differentiated universe, Kashmir Shaivism recognizes *māyā* as the material source of creation. That which is many *(i.e., prakṛiti* in its numerous modalities) *and* inert cannot be a cause. Lord Kṛiṣṇa alludes to the existence of a higher *(para) prakṛiti* (See Chapter 7), which, in Kashmir Shaivism, is equated with *svātantrya śakti*, Lord Śiva's energy of absolute freedom. Creation, according to Kashmir Shaivism, is the playful act of God whereby He, through his *svātantrya śakti*, conceals His nature in order to reveal His nature to Himself - a cosmic hide-and-seek as it were.[11] Swamiji tells us:

The creation of this universe is the outcome of this reflection ... This reflection, however, is not like that reflection which take place in an ordinary mirror wherein the mirror is the reflector and that which is reflected in the mirror is external to the mirror. The reflection of. the universe, which takes place in Lord Śiva's own nature, is like the reflection, which takeș place in a cup shaped mirror. Here Lord Śiva takes the formation of a cup [shaped mirror) and puts another cup [shaped mirror] in front of His nature. And in that second cup, which is inseparable from Him, the reflection of the universe takes place.[12]

According to Kashmir Shaivism, this universe is not 'created' - it is 'reflected.' If the universe were created it would necessarily exist apart from its creator, however, this is not the case. The universe is reflected upon the mirror of God consciousness. Now, if this universe is

reflected would it not then be separate from the reflector? For this, Swamiji says:

> In consciousness, however, you see only the reflected thing and not anything that is reflected. That which is reflected (*bimba*) is in fact *svātantrya*. This whole universe is the reflection in God consciousness of *suātantrya*, There is no additional class of similar objects existing outside of this world that He reflects in His nature. The outside element, that which is reflected, is only [His] *svātantrya*. The infinite variety which is created is only the expansion of [His] *svatantrya*.[13]

As Lord Śiva and His energy, *svātantrya śahti*, are inseparable, we must conclude that nothing-is actually reflected *(bimba)*. There is only the mirror of God consciousness; *Svātantrya* is the mirror." Thus, only the reflection *(pratibimba)* exists since there is nothing besides Lord Śiva that can be reflected. *Māyā śakti*, which is the polarization of *svātantrya śakti*, is the cause by which the reflections of a differentiated universe issue forth. Swamiji tell us:

> ... *svātantrya śakti* is that state of energy which can produce the power of going down and coming up again, both at will, whereas *māyā* will only give you the strength of going down and not the ability of rising up again; *māyā śakti* is that universal energy which is owned by the individual being, the individual soul. And when that same universal energy is owned by the universal being, it is called *svātantrya śakti*.[15]

The functioning of *māyā* occurs in three successive stages: *māyā śakti*, *māyā granthi* and *māyā tattva*, which are accompanied by three impurities *(mala's)*: *āṇanvamala*, *māyīyamala* and *kārmamala* respectively. *Māyā śakti* functions to 'deaden' God-consciousness, thus enabling the rise of limitation, for otherwise it would be impossible for that which is unlimited to become limited. Alongside *māyā śakti* arises the first and subtlest impurity *āṇanvamala*, through which Lord Śiva feels utterly incomplete. Alongside *māyā granthi* (literally: 'illusive knot') arises the second impurity, *māyīyamala*, which produces the capacity for possessing a limited sense of self. *Māyā tattva* produces *kārmamala*, the third impurity, producing the capacity for possessing a limited sense of doership. At this stage, Lord Śiva is *asvātantrya*, without the power of absolute freedom and completely unconscious, capable only of being possessed by consciousness.

Along with *māyā* it is the five *kañcukas* (coverings) which serve to pacify the deadened being with limited consciousness. The first covering is *kalā tattva*, the limited power of action. Swamiji tells us that *kalā tattva* is the creator and basis of the differentiated universe, out of which every element from *vidyā* to *pṛithvī* issue forth in a simultaneous-successive manner. According to Abhinava, if it was not for the simultaneous-successive infusion of creation, *māyā śakti* would instantaneously revert back to *svātantrya śakti* and God-consciousness would again prevail. *Kalā tattva* is in fact, *puruṣa*, the limited actor. The mirror of God-consciousness, which would otherwise provide a purely monistic reflection, is veiled by the six-fold coverings and issues forth a reflection of a differentiated universe immersed in limitation. Shining through the veil of *māyā*, the undifferentiated and unlimited reflection of Lord Śiva's *svātarurya śakti* is now the differentiated and limited reflections of *puruṣa's māyā śakti*.[16]

Trika, which is another name for Kashmir Shaivism, is the exposition of Lord Śiva's three-fold nature: transcendent *(parā/Śiva)*, universal *(parāparā/Śakti)* and individual *(parā/Nara)*. Lord Śiva is both transcendent and immanent. In the Bhagavad Gītā, Lord Kṛiṣṇa tells Arjuna: "Know that [creation] proceeds from Me. But I am not in them; they are in Me." (VII: 12).[17] Kṛiṣṇa further clarifies: "I support this entire universe constantly, with a single fraction of Myself." (X:42)[18] This asymmetrical relationship, however, is not recognized in Kashmir Shaivism.

Lord Śiva is just as much the individual as the individual is Lord Śiva; everything is everything (*sarvasarvātmakam*). This is why Swamjii tells us, 'If you know a pot, you know Lord Śiva.'

Among the prominent themes of the Mahābhārata are *dharma, artha, kāma,* and *mokṣa,* the last of which is the principal topic of discussion in the Bhagavad Gītā. In his Gītārtha Samgraha, Abhinava explains that *dharma, artha* and *kāma* are to be utilized for the sake of *mokṣa.* The performance of one's duty, the collection of wealth and pursuit of desire must neither be abandoned nor claimed as one's own but rather performed whole-heartedly with uncompromised devotion to Lord Śiva.

Arjuna, who is a *kṣatriya* (warrior), is commissioned to achieve liberation by fulfilling his *dharma* in the midst of warfare. In facing a nightmarish scenario in which he must slay his own kiths and kin, Arjuna must understand not only the righteousness inherent in his participation in this war but more importantly the non-dual *(advaita)* nature of Self and creation. Although Lord Kṛiṣṇa prescribes nine *yogas* to ease Arjuna's agony of fulfilling his *dharma,* none are more pertinent and applicable to the human condition than *karmayoga* (Yoga in action). The practical aspect of *karmayoga,* however, is interpreted quite differently in the traditions of Advaita Vedānta and Kashmir Shaivism. Swamiji tells us:

> [Advaita Vedāntins] believe that you must practice *niḥṣāma karmayoga* which means that you are to perform all the actions of the world without asking for any reward. They say that by acting in this way you are carried towards the existence of the Real Being, the Real Nature of Self. From our Kashmir Śaiva point of view, however, *karmayoga* means something else... Our Kashmir Saivism [teaches] that yoga in action means doing all actions while maintaining a breakless contemplation of God.[19]

Self-realization is made possible through continued and unbroken remembrance of God in the midst of activity. When asked what it means to remember God, Swamiji consistently replied: 'Just watch your breath.'[20]

Every tradition defines *mokṣa* as a realization, which brings about a state of absolute freedom. Samkhya- Yoga and Advaita Vedānta consider the attainment of *mokṣa* to be the result *of puruṣa's* utter isolation *from prakṛti,* resulting *from puruṣa's* recognition of what it is not, *i.e., prakṛti.* Whereas Samkhya-Yoga holds that the liberated puruṣa remains utterly autonomous and isolated *from prakriti* and every other *purusa,* Vedānta understands the liberated *puruṣa* to unite with the transcendental Brahman. Kashmir Shaivism, on the other hand, holds liberation to be the event upon which *puruṣa* recognizes what it is, which is observed in and as *prakṛti,*

Constitutive *of prakṛti* are the *guṇa's,* which, originally identified by Samkhya, are discussed extensively in the Bhagavad Gītā. Swamiji informs us:

> *[Prakṛti]* is the field where the three tendencies arise and flow forth. These three tendencies are known as the three *guṇas,* the three qualities. They are, respectively *sāttva, rājas,* and *tamas. Prakṛti* is the combination of these three *guṇas* but without any distinction.[21]

Kalā, the limited actor *(i.e., puruṣa),* who, equipped with the four *kañcuka's,* agitates *prakṛti's* latent *guṇa's,* spawning the manifestation of differentiated phenomena. Continuing with Kashmir Shaivism's position on 'downward causality,' the qualities of *sāttva* (purity or lucidity), *rājas* (passion) and *tamas* (dullness) arise and fluctuate in the consciousness of *puruṣa* who then projects them externally, creating a universe replete with differentiation. Further, these *guṇic* waves vibrate individually; they don't vibrate universally. For instance, when you experience a *sāttvic* wave, someone else will not feel the same wave. You may feel a *tamas* wave, and some other person may feel a *rajas* wave. In this manner,

every individual is unique insofar as the set of *guṇic* experiences differ amongst every purusa.

In John Sargeants's translation of the Bhagavad Gītā, Lord Kṛiṣṇa says the following:

> All this universe is deluded by these three states of being, Composed of the qualities, it does not recognize Me, Who am higher than these, and eternal. (BG VII. 13)[22]

Vedānta and Sāṁkhyā-Yoga propose the adoption of only sāttoic actions, and strongly advise the shunning of *rājasic* and *tāmasic* actions, as a prerequisite for all spiritual aspirants in their quest for *mokṣa*. Swamiji also tells us, "in the beginning one should possess sātoaguṇa, [but] just to get fitness in meditation. Then, when you get fitness in meditation through *sāttoaguṇa*, in the end you realize that *sāttvaguṇa*, *rājoguṇa* and *tamoguṇa* are only the expansion of Lord Śiva; they are nothing other than Lord Śiva."[23] In saying "It (i.e., the guṇa's) does not recognize Me," Lord Kṛiṣṇa is indicating that one who is under the spell of the *guṇas*, including *sāttvaguṇa*, is unable to perceive Him. Kashmir Shaivism, however, argues that Lord Kṛiṣṇa not only transcends the *guṇas*, but constitutes their very fabric and therefore must ultimately be recognizable as the *guṇas*.

Abhinava holds that it is a kind of bondage, which keeps you away from God-consciousness, when you acknowledge only *sāttvaguṇa* and discard *rājoguṇa* and *tāmoguṇa*, Actually, God-consciousness is present in all the three *guṇas*, It is why you must achieve the state of *guṇātīta*, being above these three *guṇas*. Where the impressions of *sāttvaguṇa*, *rājoguṇa* and *tāmoguā* are held in a divine way, that is the real nature of the Lord and of yourself.

Lord Kṛiṣṇa was the perfect example of one who wielded the *guṇas* in a divine way - He was an exemplar of *guṇātīta*. In his translation of Abhinava's saṅgraha śloka of the 14th chapter Swamiji says:

> That person, that *yogi*, In whom Lord Śiva's attachment and love is inserted *hīnāhamkāra vibhramaḥ*. he has no ego; ego in him is absolutely removed ... [so] no matter if he is sometimes entangled in *satoguṇa*, sometimes entangled in *rajoguṇa* and sometimes in *tamoguṇa*; no matter if he is overwhelmed with all these three waves at particular times. Guṇātīta, he is beyond these waves; he does not become the play of these waves, he remains above these waves.[24]

All of the aforementioned traditions hold that ignorance is the cause of all bondage. According to Saṁkhya Yoga, ignorance is the result of the soul's (*puruṣa*'s) false identification of itself as nature (*prakṛti*), which is also the case for Advaita Vedānta since *prakṛti* is deemed illusory (*māyā*). According to Kashmir Shaivism, ignorance is defined as incomplete knowledge because all rational beings possess some degree of self-knowledge. Incomplete knowledge is differentiated knowledge whereas complete knowledge is observed when the undifferentiated reality of one's Self (i.e., Lord Śiva) is felt to pervade the world of differentiation.

Kashmir Shaivism delineates seven classes of *pramatṛis* (knowers) from the grossest to the subtlest[25], possessing ascending degrees of *kriyā (action)*,*jñāna* (knowledge), and *icchā* (will): *sakala, pralayākala, vijñānākala, mantra (śuddhavidya), mantreśvara (īśvara), mantra maheśvara (sadāśiva)*, and *Śiva*.[26] The limited individual is *sakala pramātṛ*, who is concerned only with objectivity *(kalā tattva* to *pṛithivī tattva)*. *Pralayāhala* is the state of utter voidness without awareness, where neither objectivity nor subjectivity is found. This is the state of *māyā tattva*. Abhinava distinguishes between two states of *pralayākala: apavedya* and *savedya pralayākala*, the latter of which carries some impression of awareness. For the Buddhists, this is the state *of nirvāṇa* and for Saṁkhya-Yoga this

is the state of *citta vṛitti nirodha*, where all thought processes cease to function.

Savedya pralayākala lies within the vicinity of *māyā granthi*, where *āṇanvamala* and *māyīyamala* are fully engaged. Here, there are two fully operative impurities yet to be overcome. *Vijñānākala pramātṛ*, which is subtly distinct from *savedya pralayākala*, is the first stage in which pure consciousness and pure *svātantrya* are tasted, albeit in a 'flickering' manner; sometimes he experiences absolute consciousness without absolute freedom, sometimes he experience absolute freedom without consciousness. The *vijñānākalin*, however, is still under the spell of *māyā śakti*, since *āṇanvamala* continues to persist. This state, Swamiji tells us, is understood by Vedānta to be final liberation, or *ānanda rūpata*. At this stage, the aspirant has exerted as much effort as he/she is capable; there is nothing more to be done as far as practice is concerned. The remaining portion of one's ascent into pure subjectivity (*śuddhavidyā, īśvara*, and *sadāśiva*) takes place by the grace (*śaktipāta*) of Lord Śiva. One is unable to possess the state of Śiva/Śakti while embodied, for, as Swamiji said: "God-consciousness is just thunder; it cannot be tolerated in this body." By the sweet will of Lord Śiva, one may attain this final state of liberation after death, where absolute consciousness and absolute freedom are held. Both Abhinava and Swamiji assure us that once *vijñānākala* is achieved, there is no possibility of falling down again; one can only rise from this point forward.

We see, then, there is much more to be recognized on the liberative path than Advaita Vedānta, Samkhya-Yoga and Buddhism hold to be true. A portion of the journey requires ardent meditative effort and some requires the hand of God (*śaktipāta*). As far as those who are traversing the effortful path, comprehensive meditative techniques for achieving purified gnosis are outlined by Kashmir Shaivism. Three means (*upāyas*) are prescribed and described by Abhinavagupta in his Tantrāloka, listed in descending order with respect to one's force of awareness (*vimarśa*): *śambhavopāya, śaktopāya* and *āṇavopaya*.[27] Lord Śiva reveals one hundred and twelve practical applications of these *upāya's* to His consort Pārvatī in the Vijñāna Bhairava.

Although Kashmir Shaivism's monism does not exclude anything from the realm of God, renunciation does in fact play an important role on one's path towards liberation. Renunciation, however, is understood differently in Kashmir Shaivism. From an excerpt of his commentary on Abhinava's *Tantrāloka*, Swamiji says:

> Actually renunciation does not direct you towards God-consciousness; attachment diverts you towards God-consciousness. When there is love, attachment [for God], it will carry you there. What can you renounce? You cannot renounce your body, you cannot renounce your hunger, you cannot renounce your thirst; you are still eating, you are still drinking. Actual renunciation is when you renounce your body consciousness and get mixed in God-consciousness and that comes through attachment towards God there must be love towards God-consciousness.[28]

Lord Kṛiṣṇa alludes to the same:

> Renunciation indeed, O Arjuna,
> Is difficult to attain without yoga;
> The sage who is disciplined in yoga
> Quickly attains Brahman. (BG V, 6)[29]

Yoga literally means 'union' or 'yoke.' In Kashmir Shaivism, the ultimate union (yoga) is *called pramiti bhāva*, which is achieved through *bhakti* (devotion) for Lord Śiva (Brahman), who is observed and adored through His glory, the objective world.

Real devotion (*bhakti*), Swamiji tells us, occurs when one perceives each and every object to be the glamour of one's own consciousness. *Pramiti* is that state where

objectivity and cognitivity are completely dissolved in subjectivity; where the world of differentiation is no longer perceived as external to oneself. This is also called the state of *nirvikalpaka*, which is distinguished from the *avikalpa* (thoughtless void) of Buddhism and Samkhya-Yoga. *Nirvikalpa* is the subjective 'reservoir' where all differentiated knowledge exists undifferentiatedly. *Pramiti bhava* is where all objective and cognitive phenomena are held undifferentiatedly within subjectivity.

According to Kashmir Shaivism, Kṛiṣṇa's *viśvarūpa* represents the reality and experience of Self-realization. This image represents *svatantrātma*, the absolute independence of Self. As the imagery portrays, this independence entails the absorption of the universe rather than its negation.

Final liberation, according to Kashmir Shaivism, is the gathering of the entire objective world into one's own being as was witnessed by Arjuna when Lord Kṛiṣṇa revealed His *uiśvarūpa* (universal formation) in the eleventh chapter of the Bhagavad Gītā. Swamiji observes:

> "Arjuna could not understand what he was seeing in the body of Kṛiṣṇa. Arjuna's hairs were standing on end. He bowed his head to Kṛiṣṇa and spoke":
>
> I see all gods rush into your body and are destroyed; they are afraid of your body and shouting for mercy. I too am squeezed with fear of your *viśvarupa*. One hundred eighteen worlds, ether, everything is in your body; I cannot see the end or the beginning of your body. Your mouth is wide open; You are eating everyone and [they] are digested in Your body. Your mouths are like *kālāgnirudras*. All Kauravas and Pandavas rush in your mouth with great urge. Among those entering Your mouth, some are stuck between your teeth, their limbs are severed and fall from your mouth falling to the ground, which is none other than your body. They rush to your body just as moths rush to light and are finished. You lick them up with big mouths. Once entered into Your body, they are calmed.[30]

According to Kashmir Shaivism, Kṛiṣṇa's *viśvarūpa* represents the reality and experience of Self-realization. This image represents *svatantrātma*, the absolute independence of Self. As the imagery portrays, this independence entails the absorption of the universe rather than its negation. Kashmir Shaivism does not intend to discount the achievements of the adepts from these other traditions. The dispute lies only in the definition of *final* liberation. According to Sāṁkhya-Yoga and Advaita Vedānta, once liberation is attained, *puruṣa* is freed from the cycle of repeated births and deaths and as such, freedom is attained. The Kashmiri Shaiva contends that *absolute* freedom cannot be achieved by negating the world, but rather by embracing it fully as one's own Self. By logical necessity, absolute freedom cannot be exclusive of anything, but rather inclusive of everything.

In his article *Moksha in Kashmir Shaivism*, John Hughes has eloquently described Kashmir Shaivism's understanding of *mokṣa:*

> One might ask whether *Śāmbhava-samāveśa*, the mystical absorption in the state of Śiva, is equivalent to *mokṣa*, liberation. In fact, it is not. According to Abhinavagupta, a *yogi* can only be said to be liberated when he possesses this absolute independence *(svātantrya)*. For a *yogi to* be independent, nothing must be able to limit him or overshadow his Universal consciousness. This means that this *yogi* must experience the same state of Universal consciousness, the same absolute independence, in the external world, as he does in the mystical absorption of the

Śāmbhava state. From the Trika Śaiva point of view, until he attains this state, he cannot be said to be absolutely independent or to have attained complete *mokṣa* (liberation). This aspirant, whose being has become absolutely independent *(svatantrātmaka)* and who possesses the state of *jagadānanda*[31], is said to be a jīvan *mukta*, a being who is liberated while living. In his *Bodhapañcadaśikā*, Abhinavagupta tells us that when the aspirant attains real knowledge of reality, which is the existent state of Lord Śiva, that is' final liberation.[32] What is this real knowledge? Real knowledge exists when the aspirant comes to understand that this whole objective universe of diversity and duality is just a magic trick, the play of Lord Śiva.

"The Lord himself is the great magician. He has placed this trick before us ... and although we are undifferentiated, it seems that we are differentiated from each other."[33]

That does not mean that it is a trick which creates an unreal world. For the liberated Trika Śaiva *yogi* the world does not disappear, as the teachers of Advaita Vedanta proclaim. The goal of the Śaiva is not the Samkhya's world-oblivion of *kaivalya* (isolation). For the Śaiva, this objective world, being Lord Śiva's creation, is just as real as Lord Śiva. The trick lies in the fact that by Śiva's play he causes the limited individual to experience this world of diversity as the only reality. Real knowledge exists when the aspirant becomes one with God-consciousness, which is the same as attaining perfect self-knowledge. In possessing real knowledge he knows that the world of differentiation is not actually different from Śiva, the supreme reality.

The cycles of bondage and liberation are both one with Lord Śiva. It is only his trick that we think that some souls are bound in ignorance while others are elevated. As only Lord Śiva exists, there is not any second thing that could cover or bind him. It is only his play that we think that this covering of diversity actually exists as a separate reality. There is not a second being or reality. His trick, therefore, is *our trick*. Why? Because we are Lord Śiva. We have concealed ourselves in order to find ourselves. This is His play, and therefore it is our play.

This ultimate reality is clearly illuminated by the concept of *anupāya*, The Sanskrit word *anupāya* literally means 'no *upāya*. We have already seen that in Kashmir Śaivism there are three *upāyas: śāmbhava, śākta*, and *āṇava*. In addition to these three *upāyas* another called *anupāya* is also mentioned. As the name implies, *anupāya* is not actually an *upāya*, for in *anupāya* there are no means. The one who has attained *anupāya* has only to observe that nothing is to be done. Just to 'be' is enough. In *anupāya* the aspirant experiences that everything is filled with his own God-consciousness. In fact, *anupāya* is the unexplainable reality of the liberated aspirant. In *anupāya* Śaiva *yogis* are filled with the realization that they were never ignorant, and are therefore not now liberated. They know that nothing was lost and nothing is gained. What could they have been ignorant of and what are they liberated from? They experience that it was their own play, their trick that they appeared ignorant before and liberated now. They truly know that they are Śiva and that this world is their own playground."[34]

On account of this celebration of the objective and sensual worlds, many scholars and spiritual practitioners have criticized Tantra for its perceived laxity on self-restraints. Haribhadra, a revered exponent of Jain theology, said the following:

The one who rejoices in worldly existence is greatly agitated by involvement with objects:"[35]

Swamiji, as Abhinava before him, was well aware of the potential pitfalls inherent in Kashmir Shaivism's monist ontology.

Abhinavagupta continually stressed that the tenets of Kashmir Shaivism should be kept secret. His reasoning was that the knowledge of Trika's monism, if claimed to be one's own without having experienced its Truth, would only lead to debauchery and continued agitation as Haribhadra rightly notes. In another excerpt from the Tantrāloka, Swamiji states, Until marriage, one should follow the regulations of Vedānta; after marriage, one should follow the way of Shaivism." Carl Jung, who held that the achievement of psychic wholeness is made possible through the 'royal marriage' of the conscious *(puruṣa)* with the unconscious *(prakṛti)*, accurately conveys what Swamiji was alluding to. This royal union is *pramiti bhāva*.

Before experiencing such matrimony, Swamiji tells us, one should internally remain a Shaivite, while externally one should practice the various self-restraints prescribed by the Śramanical schools (e.g., *the yama's* and *niyamas* of Patañjali's Yoga etc.) Initially, one must be exposed only to beautiful and tasteful things. Once, through unwavering meditative effort, God-consciousness is actually perceived to pervade each and every object, one will automatically revere the entire objective world (beautiful and ugly, tasteful and distasteful) as one's own Self, in which case there is no possibility of becoming debauched.

As in any soteriological doctrine, certain requirements must be met in order to become a disciple. Lord Kṛiṣṇa tells Arjuna: "The ancient yoga is today declared by Me to you, since you are my devotee and friend."(BG IV.3)[36] Abhinava indicates that it is not a mistake that the Sanskrit word *bhaktaḥ*. (devotee) is placed before the word *sakhā* (friend). Devotion to God is to be understood as the primary consideration and friendship as secondary; friendship alone does not make one worthy of being initiated. Further, those who already know their own nature or claim to - they are unworthy initiates. As Abhinava discusses in the first *āhnika* of his Tantrāloka, only those who are aware of their limitations, who doubt the adequacy of their own knowledge and *crave* to know the essence of reality, these are worthy initiates. Lord Kṛiṣṇa recognized these qualities in Arjuna and thus initiated him into the secret supreme.

Kurukṣetra, the battlefield upon which the war between the Pāṇḍavas and Kauravas is raged, represents for Abhinava the human body comprised of sensual and cognitive organs through which all actions arise. Swamiji tells us that these organs of the body, if handled properly-bestow bliss, otherwise grief. According to most interpretations of the Bhagavad Gītā, the-Pandavas represent dutiful and virtuous actions resulting from worldly detachment whereas the Kauravas represent disobedient and sinful actions resulting from worldly attachment. According to Kashmir Shaivism, one's sensual and cognitive organs are capable of both entangling *and* liberating *puruṣa* depending on a) the object (s) of attachment and b), the strength of one's awareness *(vimarśa)*, In other words, bondage results from being attached to the world of differentiation; liberation results from being attached to the undifferentiated reality of Lord Śiva *within* the world of differentiation. By choosing the advised object of affection (i.e., Lord Śiva), together with the procurement of an acute and continuous awareness therein, Swamiji tells us, "Your own organs [will be] your masters; they will direct you towards God- consciousness." On numerous occasions, Arjuna asks Lord Kṛiṣṇa: what does an enlightened soul look like, how does he behave? According to Kashmir Shaivism, Lord Kṛiṣṇa is the poster child of enlightenment; He performed all the activities of the world, all the while maintaining perfect and continuous awareness of His own nature *(karmayoga)*. Such is the likeness *of jīvanmukta*, he who is liberated while embodied.

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1. The first publication of the KSTS was the Shiva Sutra Vimarśini of Vasugupta, published in 1911 under the auspices of his highness The Maharaja Pratap Singh, by the Archaeological and Research Department of Jammu and Kashmir State.
2. This request took place almost 15 years after Swami Ram had left his body. Subsequently, on the 1st of June, 1933, the Srimad Bhagavad Gītā, with commentary by Mahamaheśvara Rajanaka Abhinava Gupta was published by Pandit Lakshman Raina Brahmachari (Swami Lakshmanjoo).
3. Swamiji tells us that "Bhaṭṭendurāja was not of the Trika School; he was of the Vedānta school, but he was a Śaivite." In his concluding verses Abhinavagupta acknowledges Bhaṭṭendurāja as the master who taught him the Bhagavad Gītā.
4. Siva Sutras, 1:1
5. Mircea Eliade, Yoga: Immortality and Freedom, trans. Willard R. Trask (Princeton: Princeton University Press, 1969), 15.
6. ibid., 15.
7. ibid., 17.
8. Swami Lakshmanjoo, original audio recording Tantraloka 9:197 commentary; Universal Shaiva Fellowship archive.)
9. Swami Lakshmanjoo original audio recording. Tantraloka 9:197 commentary. Universal Shaiva Fellowship archive.
10. Mircea Eliade, Yoga: Immortality and Freedom, trans. Willard R. Trask (Princeton: Princeton University Pres, 1969), 3.
11. With consideration to monist theology, one can see the rational behind this 'play' of Lord Śiva. Imagine if you will; that this whole universe is pervaded by you alone, such as it is the case for Lord Śiva. The desire to perceive yourself would arise naturally and with great force. We experience this urge in our own lives; when we crave to see our own reflection in a mirror or even when we try to find acceptance in another. The play of creation is simply for the sake of understanding one's own nature. The purpose of life, of creation is to know thyself.
12. John Hughes, ed., Kashmir Shaivism: The Secret Supreme (Los Angeles: Kashmir Shaivism Fellowship, 2000), 15
13. ibid., 30
14. ibid., 31
15. ibid., 47
16. Of course, there is much more to be discussed regarding the intricacies of the creative process. However, this ought to provide one with a general overview of Kashmir Shaivism's understanding of the ontological relationship of Lord Śiva and creation and the function of māyā.
17. John Sargeant, trans., The Bhagauad Gītā (Albany: State University of New York Press, 1994), 330.
18. ibid., 452.
19. Extract from Swamiji's description of the three-fold development of karmayoga. See Kashmir Shaivism - The Secret Supreme. pp.101-103.
20. See Self Realization in Kashmir Shaivism - The Oral Teachings of Swami Lakshmanjoo, edited by John Hughes, (Albany, N.Y.: State University of New York Press, 1995) pp.38-40.
21. John Hughes, ed., Kashmir Shaivism: The Secret Supreme (Los Angeles: Kashmir Shaivism Fellowship, 2000), 6.
22. John Sargeant, trans., The Bhagavad Gītā (Albany: State University of New York Press, 1994), 331.]
23. Bhagavad Gītā, 14:7, Swami Lakshmanjoo, original video recordings, Universal Shaiva Fellowship archive.
24. Swami Lakshmanjoo: Abhinavagupta's saṅgraha ślokas - "Bhagavad Gītā in a Nutshell," original audio recordings, Universal Shaiva Fellowship archive.
25. Grossness and subtleness indicate the pervasiveness of consciousness, with the subtlest being all- pervasive.
26. See Swami Lakshmanjoo, Kashmir Shaiuism. - The Secret Supreme, Chapters 8-9; pp.51-63, for the full exposition of the seven pramātṛi's as well as the fifteen-fold science of rising.
27. See The Secret Supreme chapter 5, pp.33-40.
28. Swami Lakshmanjoo original audio recording Tantraloka 9:179 commentary; Universal Shaiva Fellowship archive.
29. John Sargeant, trans., The Bhagauad Gītā (Albany: State University of New York Press, 1994), 248.
30. Extract from Bhagavad Gītā, 11:15-29, Swami Lakshmanjoo, original video recordings, Universal Shaiva Fellowship archive.
31. See Swami Lakshmanjoo, Kashmir Shaivism - The Secret Supreme, p.114-115 for further discussion on jagadānanda.
32. Bodhapañcadaśika of Abhinavagupta: Swami Lakshmanjoo: Self-Realization in Kashmir Shaivism 1:31.
33. Swami Lakshmanjoo: Vijñāna Bhairaua, commentary, original audio recordings, verse 102.
34. John Hughes, "Moksha in Kashmir Shaivism," Journal of Dharma, Vol. XX, No.3 (July-September 1995), 270-286.
35. Christopher Key Chapple, Reconciling Yogas (Albany: State University of New York Press, 2003), 120.
36. John Sargeant, trans., The Bhagavad Gita (Albany: State University of New York Press, 1994), 203.

Introducing Kashmir Shaivism

Dr. Navjivan Rastogi

Kashmir in Indian mind has become an embodiment of our most cherished democratic ideals, catholic and humanistic outlook and cultural synthesis. And were we to add that Kashmir is equally the land of philosophical speculation and creative thinking as it is a country of saffron flowers and bunches of grapes (echoing Bilhaṇa :Vik.1.21) we need not be accused of resorting to hyperbole. Jayaratha has not failed to take note of these twin peculiarities (T.A.V., XII, p. 429) of Kashmir, the seat of the Goddess of Learning, with special reference to Kashmir Śaivism. Even the plan and design of the city of Srinagar has been patterned on that of the Śrīcakra, according to a tradition current even to-day (Śrīvidyānagara).

This Kashmir Śaivism is generally believed to be monistic in temper and idealistic in ideology. We have, however, to be very clear that the word Kashmir Śaivism has extremely wide connotation and includes within its range all the branches of Śaiva speculation monistic, monistic-cum-dualistic and dualistic associated with Kashmir. If Abhinavagupta's Tantrāloka is any guide, the Trika of Kashmir Śaivism stands for the total Tantric lore of Kashmir. It has to be specifically stated that in his magnum opus i.e., Tantrāloka (the Light of Tantras), Abhinavagupta dwells on both the diverse currents of thought namely, *tantraprakriyā* and *kulaprakriyā* (T.A.V. I, p.24).

While *tantra prakriyā* is traced straight to Tryambaka, the first ancestor referred to by Somānanda, the Kula Prakriyā is traced to Tryambaka through his daughter(T.A.V., I, p. 27) and is therefore designated as "*Ardha-Tryambaka*." To be precise, the Kula system is identified with *kula Prakriyā*, while the three independent monistic systems namely Trika, Krama and Pratyabhijñā are subsumed under the tantraprakriyā or the Traiyambaka school. In this scheme Abhinavagupta does not include the Spanda branch, possibly because of its lack of Tantric character and deep affiliation to the Śākta mode of thinking. This fact has been noted by Kṣemarāja, though in a different context (Sp.N. p.77). With all their differences, however, they constitute what is precisely meant by Kashmir Śaivism. So far these four represent the monistic trend of thought.

Alternatively we might approach the different systems constituting Kashmir Śaivism from the point of view of the lands of their origin. Thus broadly we have two types of schools-

(i) those which originated in Kashmir, and

(ii) others which were originally associated with other parts through the ancestral line of preceptors but were nurtured and developed afresh in Kashmir.

Under the previous head we have Krama, Spanda and Trika systems which are brought into existence by Sīvananda (circa 800), Kallata (circa 825) and Vasugupta (circa 800) respectively. The roots of the Krama system even go much earlier. It is interesting to note that the Krama system has two phases earlier and later which evolve into two full-grown schools and may be designated as Northern and Southern schools respectively. The Northern that belongs to Kashmir is Śiva- oriented with obvious Śākta leanings. The

Southern school, which also traces its origin to Kashmir, in fact belongs to Cola in Deccan and is primarily Śākti-oriented. Kallaṭa, the first exponent of the Spanda system, is a famous Siddha during the reign of the king Avantivaraman (circa 855-883) as recorded by Kalhaṇa. Kallaṭa's *Spanda Kārikā* is commented upon by himself, Utpala Vaiṣṇava (10th Cent.), Rāmakaṇṭha (10th Cent.) and Kṣemarāja (10th-11th Cent.). Vasugupta's famous *Śivasūtras* furnish a philosophical foot-hold to the Tantric lore and accord a mystic bias to the Trika line of thought. He is commented upon by Kallaṭa (9th Cent.), Bhāskara (10th Cent.), Kṣemarāja, Varadarāja (11th Cent.) and others.

Under the second head may be placed Kula and Pratyabhijñā. Of the two, the Kula system as propagated by Abhinavagupta, by and large appears to be of non-Kashmirian origin. Abhinavagupta owes his initiation into the system to one Śambhunātha who hailed from Jālandhara and has received deepest veneration at the hands of the former. The alien origin of the Kula system is further corroborated by Jayaratha's observation that the Vāmakeśvarī branch of the system was promulgated in Kashmir by Īśvaraśiva (9th Cent.), the celebrated author of the *Rasamahodadhi* and *Śaṅkara Rāsi* (9th Cent.) (Vāmakeśvarīmatavivaraṇam of Jayaratha, p. 48). Jayaratha seems to have inherited this tradition direct from Viśvāvarta (9th Cent.), who happens to be a precursor of Śambhunātha, Somānanda, Abhinava's great-grand teacher in *Pratyabhijñā*, also wrote a commentary on the Parātrimśikā, avowedly a Kula/Trika Tantra. It, therefore, appears certain that its alien character could not be sustained any longer so much so that this system is represented by the Southern School of the Kula system to have originated in Kashmir. However, this Kula culminates in Pratyabhijñā i.e., Anupāya, according to Abhinavagupta's own verdict in the *Tantrāloka*.

On the threshold of the Pratyabhijñā system. though we notice that ancestral lineages of the two stalwarts of the system, Somānanda and Abhinavagupta, were brought to Kashmir from outside, yet the enormous gap that entailed between their settling down and taking to philosophical exposition hardly justifies us to treat them as immigrants. Thus Somānanda (9th Cent.) is credited with breaking an entirely new ground towards human emancipation and furnishing a logical and rational basis in his *Śivadṛṣti* for the scattered tantric ideals (*Īśvara Pratyabhijñā Kārikā* 4.1.16). He is rightly hailed as the 'originator of the reasoning' (*tarkasya kartā*). He is followed by a galaxy of great authors e.g. Utpala, Lakṣmaṇagupta, Kṣemarāja, Yogarāja, Jayaratha and others. Utpala enlarges the scope and consolidates the rational side of the system in his learned commentary on the *Śivadṛṣṭi* and his independent treatises like *Īśvara-Pratyabhijñā-Kārikā* and *Siddhitrayī*, marking logical continuation of his master's work. Through Lakṣmaṇagupta, the author of *Śrīśāstra*, he is succeeded by Abhinavagupta (circa 950-1020), the greatest of all Kashmirian thinkers and one of the greatest among the Indian luminaries. Abhinavagupta is credited with the authorship of more than forty-two works. Of these the *Tantrāloka, Vimarśinī* and *Bṛhatī Vimarśinī* on

We have, however, to be very clear that the word Kashmir Śaivism has extremely wide connotation and includes within its range all the branches of Śaiva speculation monistic, monistic-cum-dualistic and dualistic associated with Kashmir.

He, with his unparalleled genius, synoptic vision, profound textual exposure and creative insight, enriched and illuminated the Śaiva philosophy, Tantric culture and aesthetic thought all at the same time.

Utpala's Kārikās and *Vivṛtti* respectively, *Vivaraṇa* on the *Parā Trimśikā*, *Locana* on the *Dhvanyāloka* and *Abhinavabhāratī* on the *Nāṭya Śāstra* are the works of supreme value and have been serving as reference books in their respective fields for centuries. He, with his unparalleled genius, synoptic vision, profound textual exposure and creative insight, enriched and illuminated the Śaiva philosophy, Tantric culture and aesthetic thought all at the same time. In him Somānanda's aim of establishing the system on sound footing, against the onslaughts of the Buddhists, grammarians, Śākta Monists, and Śaiva dualists, a hint to which is obviously discernible in the preamble of the *Śiva-sūtra-vārtika* of Varadarāja (S.S..Vā. 1.1), is realised for good.

Coming to the thought-content of these systems, they broadly agree on fundamental principles. Their mutual differences centre round varying orientations and emphases, which needs detailed treatment. Their originality lies in the novel approach to the problems of philosophy and human emancipation which may be summed up as below:-

(i) Reality is consciousness, not only pure but perfect also. Perfection and totality result in self-spontaneous manifestation of the Absolute as psychometaphysical subjectivity on the one hand and objective data on the other.

(ii) Reality, though kinetic, is continuous and suffers no gap. This is brought about by tantric transformation of the Śāmkhya thesis of *sadṛśapariṇāmavāda* into *ābhāsavāda*, that of *sāmya* (perfect harmony of three *guṇas* in *Prakṛti*) into *sāmarasya* of the subjective and the objective. In addition, the concepts of *pariṇāmi-nityatā* and *kūṭasthanityatā*, enunciated by *Mahābhāṣyakāra* and Vyāsa, in his *Bhāṣya* on the *Yogasūtra*, referring to different states of being, are condensed and fused into one as Maheśvara, the dynamic Absolute or autonomous consciousness (*svatantrā samvit*).

(iii) The autonomy of consciousness, by its very implication, reconciles contradiction (*parasparaparihāra*) and synthesizes dichotomy of the subjective and objective of the dualists into pure, perfect and intuitive experience. Thus the ultimate unity is not an abstract unity but a concrete unity. In the words of Prof. Pandey, "It is not only the unity of opposites, as Hegel maintains his Absolute to be, but also the unity of distincts as Croce maintains." (Comparative Aesthetics, Vol. 1: Indian, p. 101). Hence the Reality is essentially unity containing multiplicity within.

(iv) The autonomy i.e., self-spontaneity or consciousness, also renders the entire casual explanation futile and dogmatic. In Hegel the instances of reality are 'deduced' from Absolute, here they are 'manifested' or 'expressed'. The cosmic law of causation is, therefore, transformed into the Absolutic functionalism.

(v) This perfect consciousness

is not something remote but essentially identical with self-consciousness and is 'ever present point of reference in every experience, actual or possible.'

(vi) Such a view of reality revolutionizes the very mode and method of our time-old thinking and the following conclusions, of necessity, emerge:

a. Axiologically, emancipation of human soul is the highest value. Here *mokṣa* consists in inculcation of synthesis of worldly enjoyments/ acquisition of powers (i.e. perfections) and transcendental experience of self (*bhoga-mokṣasāmarasyatmā mokṣaḥ*), The world is liberation in changed perspective.

b. Notwithstanding their mutual divergences, most Indian schools are unanimous that *mukti* follows in the wake of our distinguishing the Self from the not-Self. On the contrary, here the self-realization consists in synthesis of these two opposites and rules out the negation of either.

... Most Indian schools are unanimous that mukti follows in the wake of our distinguishing the Self from the not-Self. On the contrary, here the self-realization consists in synthesis of these two opposites and rules out the negation of either.

c. Self-realization is, therefore, 're-cognition' (*pratyabhijñā*). Whatever has been passing through as 'this' hitherto, is now recognised as "I", because of intrinsic oneness of their character as freedom and consciousness, technically called autonomous agentiality and subjectivity (*kartṛtva* and *jñātṛtva*).

d. Hence, knowledge is not 'knowing afresh' but 'knowing the known', that is, it is the removal of veil of ignorance which is defined as imperfect knowledge (*apūrṇammanyatā*).

e. Such a view of reality, apart from its epistemic implications, contains cultural margins of no mean consequence. It has a very optimistic appeal and culminates into deep commitment to life, putting a seal of approval on all that life contains or stands for. This may be termed as a life-affirming attitude of the Tantric culture that makes it a truly humanistic movement where all spiritual pathways form part and represent particular dimensions of an integrated whole (*Pratyabhijñā-hṛdaya*, *Sūtra* 8) and cease to be isolated events and where entire mankind is openly welcomed to the threshold of true wisdom irrespective of caste, creed, gender and status (*Gītārthasamgraha* of Abhinavagupta, 9.32). Thus Tagore's tribute that Trika "has penetrated to that living depth of thought where diverse currents of human wisdom unite in a luminous synthesis" (A Descriptive Analysis of Kashmir Series of Text and Studies, p.2) is amply borne out. ❑❑❑

The Awakening of The Supreme Consciousness

We are reproducing below two lectures delivered by ***Ishwarswaroop Swami Lakshman Joo*** *on the* ***Vatulnatha Sutras*** *in 1974. These lectures were complied and published by late scholar Prof. Janki Nath Kaul 'Kamal'.*

First Lecture (Sept. 21, 1974)

Today, as suggested by one of the devotees here, we are taking up Vatulanatha Sutras to explain the Trika system of Kashmir Shaiva philosophy. These Sutras refer to the super-conscious state which is attainable, beyond the three means Anava, Shakta and Shambava, by very great courage of equalizing subjective-objective relativity, and is termed as Anupaya, the means without any means. It is complete awareness termed as the exposition of great courage.

A gloss has been written to these Sutras by Anantashaktipadacharya. But he does not seem to have understood the meanings and their applications fully well.

महासाहसवृत्या स्वरूपलाभः || 1 ||

By the exposition of Supreme and great courage the real rapture is acquired. This is the superior way. It is purely subjective consciousness which is above the objective or cognitive world.

Pure subjective consciousness is when you are away from subjective and objective world which is the inferior way.

Here 'exposition' *Vritti* (वृत्ति) is classified as under:-

(i) स्वात्मवृत्ति (*Swātmā vritti*): It is the ascent from subjective to congnitive. Oneness of consciousness is not clear here. It is to find out your own nature in the congnitive and material world. It may be automatic.

(ii) महासाहसवृत्ति (*mahāsāhasa vritti*): It is purely subjective consciousness. You have to rise to this from above to below. This is rising while descending. Why descending? It is descending from subjective to objective consciousness with full awareness of self the true and real nature so that there are no ascending and descending processes. It is not automatic. Here you must have great courage, and that courage is only the awareness of the real nature both in ascending and descending. When you ascend in awareness you must be able to descend with the same state. Everybody in the world has some ability or the other; but this is the ability which surpasses all. This exposition is supreme and the real nature which is perfect peace, permanent bliss and eternal happiness is acquired with the greatest courage in ascending-descending process. This is transcendental supreme consciousness.

तल्लाभाद्युगपद्वृत्ति प्रवृत्तिः || 2 ||

By acquiring the transcendental supreme consciousness which is without any succession of opening and shutting, ingress and outgress or ascending and descending, one already established in the fourth state (तुर्य) the state of will gets established in the state of action

(तुर्यातीत), or the state of Universal Being.

Descending with awareness requires gigantic mental strength to cultivate great courage. It is a yeoman's task to be established in the Universal Self, where subjectivity and objectivity both get dissolved.

उभयपट्टोद्घट्टनान्महाशून्यता प्रवेशः ।। 3 ।।

When you burst open the boards of subjectivity and objectivity, in breath and outbreath, man and woman, I-ness and this-ness (Shambhavopaya and Shaktopaya) or when you are aware of both, you will be in great fullness which is the state of Great Void *parama shunya* (परम शून्य).

I-ness will never shine when thine-ness is not there and vice-versa. Here your I-ness is realized in thine-ness and thine-ness in I-ness, i.e. I-ness and thine-ness (Shiva and Shakti the Creator and this world) are one. Oneness prevails in past, present and future, in wakeful, dreaming and deep-sleep states; in this world, the space and the heaven. This is the supreme-consciousness.

युग्मग्रासान्निरवकाशसंविन्निष्ठा ।। 4 ।।

When you are sucking both I-ness and thine-ness in your own nature there is no room for any other foreign consciousness. Your are established in that supreme-consciousness which is universal and wherein I-ness and thine-ness, in fact the whole world consciousness, is found. You are aware of the self in all moods, all stages and all states and that is the universal state of supreme consciousness.

सिद्धयोगिनीसंघट्टान्महामेलापोदयः ।। 5 ।।

By the unification of ego and mind (*siddh*) with organs of action and cognition (*yoginis*) or Universal Self with the five-fold process of consciousness (energy of consciousness, bliss, will, cognition and action), or I-ness with thine-ness and vice-versa, you will find in everything and everywhere the trance of Shiva and Shakti. Even in degraded state of action you will find it, not to speak of the elevated one. Both in praise and abuse you will find the same trance.

त्रिकंचुक परित्यागान्निराख्यपदावस्थितिः ।। 6 ।।

By unfolding the three coverings one gets established in the inexpressible state of being.

The triple covering which enfolds the self consists of the knower, knowledge and known or sound sleep, sub-conscious state and this conscious state respectively. These are the ways of expression as expressing is coming to objectivity. But after uncovering the three sheaths that state becomes inexpressible. Subjectivity and objectivity are one. Guru Yajnyavalka impressed this upon his disciple wife Maitreyi by saying "By whom can the knower be made known *vijñātārmare kena vijñīyāt* (विज्ञातारमरे केन विज्ञानीयात्)

वक्चतुष्टोदयविराम प्रथासु स्वरः प्रथते ।। 7 ।।

When the beginning and the ending processes of all the four forms of speech appear in your conscious state of awareness then the reality of universal consciousness is revealed.

As long as the *parā-vāk* is there, the lower state of this is to be neglected just as, this-ness (इदं) is neglected on the affirmation of I-ness (अहं).

The four forms of speech (*vāk*) are explained in the following lines:-

(i) *Parā* (परा) is called *avyaktagā* (अव्यक्तगा). This is the subtlest form and so inexpressible *adyambalam* (आद्यंबलम्). In the Tantraloka (29th Ahnika) it is

explained as *avyaktātigā param* (अव्यक्तातिगा परम्).

(ii) *Paśyanti* (पश्यन्ती) is called *avyakta* (अव्यक्त) i.e. just the starting point when you prepare to utter anything. This is the subtle form of speech.

(iii) *Madhyamā* (मध्यमा) is called *vyaktāvyakta* (व्यक्ताव्यक्त). It is between subtle and gross. It is just the feeling of speaking. It is uttered in mind only and not by lips.

(iv) Vaikharī (वैखरी) is called the *vyakta* (व्यक्त). It is only gross. It is the speech with lips.

When these four forms of speech appear in the conscious state of awareness, universal consciousness stands revealed.

Second Lecture (Sept. 28, 1974)

रसत्रितयास्वादनेनानिच्छोच्छलित विगतवन्धं परंब्रह्म ।। 8 ।।

By tasting the three movements of will (*icchā*), knowledge (Gyana) and action (*kriyā*), universal truth floods forth in universal force (*brahma vega* ब्रह्मवेग) and not in conscious force (*atmā vega* आत्मवेग) only when you are cautions. It is free from all bondages now.

The three movements of tasting are explained here:-

(i) Will (*abhyudaya* अभ्युदय) is admitting your own nature i.e. the whole universe is existing.

(ii) Knowledge (*jñāna* ज्ञान) is to give the universe expansion in the delight of super-conscious state.

(iii) Action (*kriyā* क्रिया) is to intensely grasp that this world is not separate from you.

You have to taste these movements with awareness. That state is free from bondage.

देवीचतुष्टयोल्लासेन सदैव स्वविश्रान्त्यवस्थितिः ।। 9 ।।

By the four-fold rise of supreme energies there is gapless consciousness of subjectivity and objectivity which, in reality, is called the kingdom of universal Consciousness.

The four fountains of force are:-

(i) Rise-udyoga or *sṛṣhṭi* (उद्योग सृष्टि): This is rise of the fountain of force in the supreme state.

(ii) Preservation: *avabhāsa* or *sthiti* (अवभास अथवा स्थिति): This is preservation or establishment of this fountain of force in the supreme state.

(iii) Consumption: *Carvaṇa* or *samhāra* (चर्वण अथवा संहार): This is consuming this fountain of force in the supreme state of subjective-objective unity.

(iv) Complete consumption: *anākhya* or *alangrāsa* (अनाख्य, अलंग्रास): This is complete consumption of the foundation of force in the supreme state of the kingdom of universal consciousness.

Thus the rise of the four-fold supreme energies (the fountain of force) is the supreme state of universal consciousness when there is no gap between the subjective consciousness and the objective consciousness.

द्वादशवाहोल्लासेन महामरीचिविकासः ।। 10 ।।

By the twelve-fold flow of the energies (senses, whose actions are transformed into flow) there is transformation into the universal consciousness of Supreme Energy. Whatever you see with these gross eyes you see Universality. So the twelve senses do not remain the senses but become energies.

The twelve energies are as follows:-

i. Five senses of action (*karmendriyas* कर्मेन्द्रियाणि)

ii. Five senses of cognition (*jñānāendriyas* ज्ञानेन्द्रियाणि)

iii. Mind and intellect (*manas*, intellect मनः बुद्धिश्च)

चर्यापचञकोदये निस्तरंगसमावेशः ।। 11 ।।

When observance of the five great acts in the universal way in the realized being, gets established the supreme state, where there is no agitation at all, is entered into. Agitation, if at all, only seems in him. In reality, there is no such state in the self-realised soul.

There are two kinds of five-fold acts:-

The one is *karma pañcaka* (कर्म पन्चक) the individual way. It is the way of the common people.

The other is *caryāpañcaka* (चर्या पन्चक) the universal way. It is the universal way observed by the realized being. It constitutes of the five great acts, which are:-

(i) Silence, which is full unawareness *ajñāna* (अज्ञान), with desire to know the self.

(ii) Agitative movement *kśobhasya sisṛkśā* (क्षेभस्य सिसृक्षा). This is agitative mood in objectivity.

(iii) Agitated state-*kśobha* (क्षोभ). This is the agitated state in awareness.

(iv) Its confirmation- *avabhāsa* (अवभास). Awareness is confirmed in this state.

(v) Supreme behavior of silence *niranjana* (निरन्जन). This state is all-bliss and all-awareness.

In silent mind you have to start from objectivity and agitative mood, then in the agitated state; if you are aware, it will carry you to the supreme state, which is the supreme behavior of silence. Then it is all bliss and awareness.

महाबोधसमावेशत्पुण्यपापासांबन्धः ।। 12 ।।

By entry into the supreme God-consciousness the realized soul feels that nothing is right and nothing is wrong.

This feeling must come through God-consciousness.

Objection: Why is it necessary to purify consciousness? It is already pure.

Answer: In ignorance also, we see that nothing is right and nothing is wrong, but this is the impure state. This impure state of consciousness, which brings about ignorance, is to be purified by developing God-consciousness, which is all-bliss and all-awareness. In the latter state there is nothing right, nothing wrong. The Yogi acts in the living present *vartamānanuvartī* (वर्तमानानुवर्ती) on the basis of eternity.

अकथनकथाबलेन महाविस्मयपुरा प्राप्त्या खस्वरता ।। 13 ।।

By maintaining the power of the speechless state of speech there is the stamp of great astonishment in the realized soul and he shines in the real nature *Cīdakāśa* (चिदाकाश), the supreme consciousness.

The Yogi here is in *mahāvismaya mudrā* (महाविस्मय मुद्रा) or *cakita mudrā* (चकित् मुद्रा) which is the state of great astonishment. He feels "what for have I done all this: the state of supreme-consciousness has always and eternally been there?" This state is above *bhairvī mudrā* (भैरवी मुद्रा). This state is expressed in the Shiva Sutras thus: -

Vismayo yoga bhūmikā (विस्मयों योग भूमिका)

The stamp of astonishment is the state in the real nature of supreme-consciousness. This is termed as *parāvāk* (परावाक्) - the speechless state of speech, where the Yogi shines in the supreme self of great universal awareness. ❑❑❑

An Introduction to the Khacakrapañcakastotra

- Mark Dyczkowski -

The *Khacakrapañcakastotra* is an early work of the Kashmiri Krama school probably written by Jñānanetra (also known as Śivānanda), who is recognized as its founder. It seems that he refers to himself there in the third person as the 'primordial Lord' (*ādyanātha*) (KhCPS 3) who 'brought down' the hymn into the world (5). Arṇisiṁha tells us in his *Mahānayaprakāśa* – the Light of the Great Teaching - that there are two lines of teachers who transmitted the Mahānaya branch of the *kālakrarna*.[1] It begins with the goddess Maṅgalā who manifested to Jñānanetra in 'Uḍīśa's seat' (that is, Oḍḍiyāna). The transmission continued down through Keyūravatī to Vāmana and then Cakrabhānu with whom the other line begins. There is a reference in the *Rājatarangini* to a Brahmin ascetic called Cakrabhānu who, caught participating in a '*cakramelaka*' was imprisoned and branded on the forehead with mark of a dog's paw during the reign of king Yashaskara, who ruled between 939 and 948 AD.[2] A manuscript of the *Pīṭhadvādaśikāstotra* by Cakrabhānu has been recovered in which he boasts of how he cares nothing about being in jail as he knows the method by which to consume rime (a clear allusion to Krama practice) and that when he gets out he will cover his forehead with the tip of his turban and continue his practice. Thus, we may say with confidence that Cakrabhānu lived around 900 to 975 AD. There were five generations after him up to Someśvara and Arṇisiṁha who were thus about 125 years later and so lived about 1025-1100 AD. Śivānanda who was three generations before lived about 825-900 AD, during which time the *Khacakrapañcakastotra* was written.

The Kālī Krama can be said to have developed through four major phases. The first phase precedes Jñānanetra and may have started in the 8th century, It is represented by the *Kālīmata* or *Kālīkula* of the *Jayarathayāmala*. In this phase we find the worship of numerous forms of Kālī amongst which *Kālasaṁkarṣiṇī* emerges as one of the major forms of Kālī and continues as the highest form in the later phases. While the teachings of the Kālī Kula are embedded in the JY, which is a Tantra of the Bhairava current, the second phase is marked by the emergence of Matsyendranātha as the founder of Kaulism as an independent current (*srotas)* of scriptures and associated traditions. Previously embedded in the Bhairava Tantras, the Kulas of Yoginīs, related more or less directly to the eight Kulas of the Mothers (*mātṛkā*), were deemed to be sources of especially secret and powerful teachings transmitted in the esoteric

Bhairava Tantras Matsyendranātha appears as the founder or Kulas that exist in their own right independently of the Bhairava Tantras. These are of two types. We could call the first type non-sectarian. The deities are Kuleśvara and Kuleśvarī, the Bhairava and Bhairavī of the Yoginīkula. Examples or scriptures of such Kulas are the published *Kaulajnānanirṇaya* and *Akulaviira Tantra* and the unpublished Kulapañcāśikā. The second are Kulas centred on the worship of a goddess to which Matsyendra contributed revealed scriptures. The *Guhyasiddhi* is an example of a *Tantra* attributed to Matsyendra centred on the worship of Kubjikā. Another is the *Ūrmikaulārṇava* that expounds the teachings or the *Bhogahastanaya* branch of the Kālī Krama. Matysendranātha, who is totally unknown to the JY, came to be regularly represented as a founder figure in the major independent. Kula schools that developed from around the 91h century. These include the tradition of the goddess Kubjikā, the Kashmiri Kālī Krama as well as Abhinavagupta's Trikakula. But note that he is unknown to the earlier extanct Trika Tantras the *Siddhayogeśavrīmata*, the *Tantrasadbhāva* and the Mālinīvijavottara. In the scriptures or Kashmiri Kālī Krama he appears in *sthiticakra* with the other Yuganāthas and his twelve disciples, the so-called Rājaputras, six of which founded their own lineages. This is where they are placed in the *Devīpañcaśatikā* and the *Kramasadbhāva*. In the KhCPS they appear in gocakra, the fourth of the five wheels. Jñānanetra also praises them at the beginning or the *Yonigahvara Tantra*. Abhinava worships them at the beginning or the *kulaprakriyā* in the *Siddhacakra*, the *Gurumaṇḍala* of his Trikakula.

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The third phase partly coincides in time with the second and the fourth. This is represented by texts such as the *Devīpañcaśatikā* and the *Kramasadbhāva*. These are Tantras revealed in the *Uttarapīṭha* centred on the worship of forms of Kālī, notably *Kālasaṁkarṣiṇī* and Suṣā or Rāviṇī. To these we shall return a little later. The fourth phase begins with Jñānanetra. He 'brought down to earth' at least one Tantra the *Yonigahvara* and wrote at least two stotras - the KhCPS and another still recited regularly by Swamiji's disciples, This phase of development of the Kālī Krama is no longer shrouded in the anonymity of scripture. Initially in this phase, as in the third one, the Kālī Krama is replete with the worship of Yoginīs and is largely devoid of associations with the energies of perception that characterise its culmination in the following phase. We may refer to it as the Mahārtha school of the Kālī Krama, a term already known to the JY. This development

reaches a peak in the system presented by three texts recovered to date, all of which are called *Mahānayaprakāśa*. Although it continues to refer to the reality, it expounds as *Mahārtha*, we may call this final phase of development of the *Mahānaya*, to distinguish it from the previous one.

Probably the first of these three *Mahānayaprakāśas* in chronological order is by Śiṭhikaṇṭha. It is certainly Kashmiri. The following two, first by Arṇisiṁha and then another by an unknown author, are probably from the south of India where the monistic traditions of Kashmiri Shaivism were popular for at least three centuries from about the beginning of the first millennium. There, in the land of the Chola kings (which roughly corresponds to modern Tamil Nadu), Maheśvarānanda wrote his *Mahārthamañjarī* probably in the late 13th century. In this work he presents a synthesis of fully developed Kashmiri Shaivism - called Trika - with the teachings of the Śrīvidyā tradition (*saubhāgya-saṁpradāya*), which had emerged hardly two or three generations before him, and the Mahānaya of Arṇisiṁha who is his authority for his exposition of the *Pañcavāha*.

The *Pañcavāhakrama* – the Sequence of the Five Currents, is the procession of energies in the five cycles of creation, persistence, withdrawal, the inexplicable (*anākhyā*) and illumination (*bhāsā*)

The *Pañcavāhakrama* – the Sequence of the Five Currents, is the procession of energies in the five cycles of creation, persistence, withdrawal, the inexplicable (*anākhyā*) and illumination (*bhāsā*), This doctrinal core is already presented in the Tantras of the third phase, including the DP and, especially, the *Kramasadbhāva*. The importance of this text in this respect is acknowledged by Śithikaṇṭha.[3] A fragment has been recovered in one Nepalese manuscript. Another large part of it is preserved as a chapter of the *Kulakaulanīmata*. There too we find confirmation that it is expounding this Krama and knows it by that name.[4]

Krama is the most elevated esoteric aspect of Abhinava's Trika Kula. The goddess of the Krama, Kālasaṁkarṣiṇī is Beyond Parā (Parātītā) of the Trika even as she integrates them into herself as *Anākhyā*. It is evident from the great attention Abhinava pays to the Twelve Kālīs that he understands the teaching concerning them to be the fundamental one of the Krama system. According to him the Twelve Kālīs are the universal activity of consciousness (*sāmānyaspanda*), the cycle of consciousness (*saṁvīccakra. saṁvitkrama*) and the Wheel of Energies (*ṣakticakra*). The most excellent of all the wheels and cycles, it contains them all. Thus they are the culminating experience in all three categories of practice, Āṇava, Śākta and Śāmbhava.[5] In short, according to Abhinava, the Twelve Kālīs are the most vital part of the Krama system of his Trikakula.

Abhinava was certainly well acquainted with the

basic Krama principles concerning the cycles of emanation and destruction, and he also knew the main goddesses - Vāmeśvarī, Khecarī, and the rest whose nature he expounds as energies of consciousness and perception in his commentary on the *Parātrimśikā*. However, he shows no signs of knowing about the elaboration of the Krama system (that is, the *Pañcavāha* and the *Navacakrasampradaya*) we find in the three texts called *Mahānayaprakāśa*. Even Kṣemarāja, his disciple, does not seem to know about it, although he refers frequently to Krama concepts. In short, it appears that the system was developing and texts were being added to it after Abhinava's time and that of his immediate successor.

Thus, instead of the Pañcavāha, Abhinava subscribes to the doctrine of the Twelve Kālīs which is an. earlier development in the Kālī Krama. Abhinava refers to the *Triśirobhairava*, a major Trika Tantra, as his authority for this. Abhinava's Trika Kula mirrored the integration into the Trika of the Kālī Kula, especially the cycle of Twelve Kālīs and those linked to it, he found there. This, it seems, was an emergent development in the primary sources. The relatively early JY knows the Twelve Kālīs with a thirteenth in the centre, but does not treat this group at all extensively. Conversely, we find the Twelve Kālīs, treated independently, as virtually the entire content of the teaching of a branch of the Kālī Krama known as the Kālakaṅkāla Kula in the (perhaps 12th century) *Ciñciṇīmatasārasamuccaya*. It is also called the Bhānavī Kula or Bhānavī Krama as it centred on the mystical experience of the Twelve Suns embodied in the cycle of Twelve Kālīs. There it is presented as the essential teaching of the Northern Tradition (*uttarāmnāya*) originally transmitted by Niṣkriyānanda to Vidyananda. The DP acknowledges them as the earliest teachers of its tradition also and adds the two next in line, Śaktyānanda and then Śivānanda, who may have been Jñānanetra. The DP also treats the Twelve Kālīs extensively, but as *Anākhyācakra*, not independently as we find in the CMSS and, effectively, as Abhinavagupta does, 'who presents it as the Wheel of the Sun in between the Wheels of Moon and Fire, reminding us of the Bhānavī Krama of the CMSS.

We turn now to a brief summary of the most salient features of the teachings implicit in the KhCPS. The source of the Great Teaching *Mahārtha* is Maṅgalā who embodies it. She is a Yoginī who is identified in general with Kālī and in particular with Kālasamkarṣiṇī. She reveals the *Mahārtha* directly to Jñānanetra.

Appropriately she appears in the benedictory verse at the beginning of the KhCPS. She is the embodiment of *Mahārtha* and the flux Krama of its energies which unfolds as 'the sound of the egoity of emptines'

Abhinava's Trika Kula mirrored the integration into the Trika of the Kālī Kula, especially the cycle of Twelve Kālīs and those linked to it, he found there.

(*vyomāhaṁkāraghoṣā*) (2). This should not be confused with the perfect I-ness (*pūrṇāhaṁtā*) the Pratyabhijñā and the Trika present as ultimate reality. This other 'ego' is pure Emptiness (ibid.). The energies unfold in Emptiness as aspects of this Sound (*rāva*) and the goddess Kālī who embodies it is essentially egoless. As the MP puts it, Kālikā is 'one and devoid of all egoity (*nirahamkāra-dharmiṇī*). She shines perfectly and at all times by virtue of the process (*krama*) which is the very nature of *Cakreśvarī*, the Mistress of the Wheel' (MP 245). Accordingly, Jñānanetra the Solitary Hero (*ekavīra*) who has realised this reality completely and hence realised his true nature is 'devoid of (phenomenal nature) (*niḥsvabhāva*) and is merged in the state of unity (*samarasa*)' (3).

One of the most immediately evident and striking features of the KhCPS is the presence of many Yoginīs and Kālīs. While the latter continue to appear in subsequent developments as the Twelve Kālīs, the Yoginīs disappear, replaced by their essential sonic nature as energies of the letters and, above all, as energies of perception. These, we notice, are not mentioned at all in this early stage of the Mahārtha. The Yoginīs of the KhCPS are worshipped in five Wheels containing seventeen Yoginīs each. They correspond to the seventeen syllables of Kālasaṁkarṣiṇī's *Vidyā*. Thus, as the energies of the sixteen lunar vowels (and their transcendental source) and the syllables, they unfold as aspects of the Sound (*rāva*) that resounds in the Void of pure, egoless consciousness. The Five Wheels are those of *bhāsā*, Space (*kha*), the Directions (*dik*), Speech (*go*) and the Earth (*bhū*). This group of five that constitute the transcendental Wheel of the Sky (*vyomacakra*) with its 85 Yoginīs. From this emerges another group of five, which is its immanent equivalent, to make up the Wheel of the Earth (*bhūcakra*) (38cd-39). Thus the two sets of 85 Yoginīs make 170 all together. The five groups of Yoginīs move in five spheres of emptiness. The Bhāsā Yoginīs delight, inebriated with supreme bliss, in the energy of the goddess who is

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Mudrā, the *Khecarīs* in Emptiness, the *Dikcarīs* in the radiance of the directions, the *Gocarīs* in the union within the Heart of the Self and non-Self while the Bhūcarīs in the Root centre illuminate the Channel of Brahmā. (48cd-52) These five spheres of Emptiness correspond to five stages of the development of absorption into consciousness. These are the Deity's Speech (*kathana*) that induces penetration (*āveśa*) into Emptiness, the worship of the Krama (*kramapūjana*), the bliss (*ramaṇa*) of entry into the Sound that resonates through Emptiness, the fire of emanation of the pure consciousness of Emptiness that consumes duality, and, finally. complete

assimilation into the Emptiness of the Deity's essential nature.

As the expansion of Divine Sound unfolding in Emptiness, the five spheres of Emptiness correspond to the five letters of the seed syllable of Kālasaṁkarśiṇī, *khaphrem*. Also called *Piṅḍanātha* or *Saṁhārabīja* it is embodied in the Kālī who is the mistress of all the Wheels (*cakreśvarī*). The seventeen Yoginīs are the energies of the Great Vidyā of Kālasaṁkarsinī that the Yoginīs praise (150) as the Mistress of the Wheels, as they behold, as the KhCPS puts it, 'the Great Wonder (*mahāścarya*) in the Circle of Emptiness (*khacakra*)' (56). She who is the 'first of all the secret forumlas (Vidyā)', the light of all things, who recites the mantra of consciousness (97) is praised by the Yoginīs in each sphere (57-149), referring to her with a variety of names.

We may now note briefly a few important features of the contents of the five spheres of Emptiness and the aspects of the goddess illumined in this way within the Emptiness of pure consciousness. At first sight it appears that a basic format of the Krama we find in all its representations from the Kālikula that preceded the Kashmiri Krama system to the one centred on Guhyakālī that developed after it in Nepal, is absent. This is the well known division into cycles of emanation (*sṛṣṭi*), persistence (*sthiti*), withdrawal (*saṁhāra*); the Inexplicable (*anākhyā*), and in those branches that maintained the pentadic format, Illumination (*bhāsā*). But this is not really so. *Dikcakra* is said directly to be the Wheel of Withdrawal (*saṁhāra*) (95). *Gocakra* is called the Wheel of Descent (*avatāra*), which is persistence (*sthiti*) (105). We may infer that *Bhūcakra* which contains, as we shall see, the gross elements and the 36 principles, is the Wheel of Emanation (*sṛṣṭi*). The first two Wheels, *Bhāsā* and *Khacakra* represent, respectively, the perfectly pure transcendental illumination of Emptiness and the totality of all the Voids and their energies. Thus *Khacakra* is equivalent to *Anākhyacakra*, in which all the energies and states of the Wheels are summated.

However, although the cycle of emanation and withdrawal is represented by the Five Spheres of Emptiness this is not emphasised in the KhCPS as they are perceived in terms of what came to be understood as the *Pañcavāha* the Five-fold Flux, of the Mahānaya. According to the MP of Arṇisiṁha this is governed by the energies Vyomavāmā (also called Vāmeśvarī), *Khecarī*, *Bhūcarī*, *Saṁhārabhakṣiṇī* and *Raudreśvarī* (MP 25-46ab) their energies, which are the whole of the Krama make up the Wheel of Egoity (*amitācakra*) (MP 105) that unfolds in the Emptiness of the one fundamental, egoless energy. In other words, the KhCPS is primarily concerned with the expanse of the Goddess who is all the energies of Emptiness that unfold in Emptiness as aspects of it, rather than the process through which it takes place.

It is to these five aspects of the Goddess, characterized by the configurations (*cakra*) of her energies that are the five spheres of the Emptiness she governs to which we now turn.

1) Bhāsācakra: The first Wheel is Bhāsācakra. This Wheel is that of the

encompassing Emptiness of the Light that shines as all the Wheels, as their foundation and essential nature which is their absence of phenomenal nature (*niḥsvabhāva*). Thus the Mistress of the Wheel, who is the Supreme Energy, within the Great Abode of all things (the syllable *khaphreṁ*), is beyond-them all and so is devoid of aspects or specific names.

The first two Wheels, *Bhāsā* and *Khacakra* represent, respectively, the perfectly pure transcendental illumination of Emptiness and the totality of all the Voids and their energies. Thus *Khacakra* is equivalent to *Anākhyacakra*, in which all the energies and states of the Wheels are summated.

2) **Khacakra:** Cakreśvarī in the sphere of *Khacakra* is the Kālī of the energy of the Void (60, 66). Emerging from *Bhāsācakra* onto the plane of the Vidya or 17 syllables (76), which unfolds in the Spheres of Emptiness, she is Kālī who is endowed with the Kālī Krama. This Wheel is the equivalent or *Anākhyācakra*, which is that of the Twelve Kālīs. Accordingly, she is praised as the Kālī whose light is twelve-fold and 'whose brilliance is like twelve suns' (62). As Emptiness within Emptiness (79), she is the bliss of the Great Cessation (*mahānirvāṇa*) within the dimensionless point (*bindu*) of pure consciousness, at the climax of inaction (*niṣkriyānta*) (77). She is praised as series of Kālīs the last of which are thirteen Kālīs, namely, Sṛṣṭi Kālī (82), Sthiti Kālī (83), Saṁhāra Kālī (84), Rakta Kālī (85), Dhvaṁśa Kālī (86), Yama Kālī (87), Mrtyu Kālī (88), Bhadra Kālī (89), Mārtaṇḍa (90), Parā (91), Kāla (92), Varṇa (93) and Ghoracaṇḍā (94)

3) **Dikcakra:** Ten forms of Kālī are praised in this sphere of Emptiness representing, presumably, the ten directions in directionless Emptiness. This is the sphere of the sequence (*krama*) of destruction (*saṁhāra*). Accordingly, the forms of the goddess are both pervasive and fierce. She is the embodiment of anger (*caṇḍa*) (97), Bhīmakālī, the 'fierce one' (99), and the wrathful Raudrī (100). She is 'extremely greedy to devour (phenomenal) existence' (102) and yet she protects her devotees, consuming time and death that would otherwise consume them (103).

4) **Gocakra:** The fourth Krama marks the descent of deity's universal consciousness (*avatāra*) into the individual self. It is the Light of Consciousness that shines in the midst of the circle of the senses that illumines and impels them with its energy (107). The Mistress of this Wheel is the goddess of the four Yuganāthas and the twelve princes, who are the disciples of Matsyendranātha, the teacher of this Age and she incarnates as their consorts.

5) **Bhūcakra:** The Kālī of this Sphere of Emptiness is the Mother of the Five Elements (113) and hence is the womb (*yoni*) of the five Brahmās (Brahmā, Viṣṇu, Śiva, Īśvara and Rudra) (123-126). She is the energy of consciousness inwardly present within the individual soul (*puruṣa*) as she is in all the thirty-six principles (146-147). Here she assumes the form of the

mind, intellect and ego (114) and the breath (115) and is the inner presence the Siddhas intuite within themselves as their ultimate goal (119). Inwardly she bestows all the higher yogic states of consciousness up to ultimate rest (120) and the Great Cessation (*mahānirvāṇa*), she embodies. Within the body and the world, she is the source of all the means to realisation and so serves as the bridge between the divine and human (124). Thus she is the sacrificial fire and is full of the Vedic scriptures (128).

In this sphere the goddess, established in the Great Reality (*mahārtha*), assumes the form of all things (148- 149), even as she is the Great Abode (*mahādhāman*) that contains them. Thus she is like Nature (*prakṛti*), the three qualities of which she embodies and instigates (143-145). Her omniformity not only extends to all the principles of existence, she is also all the forms of the goddess and the female supernatural beings of the Kaula universe that attend on her. These include the Eight Mothers and the goddesses of the directions along with Yakṣinī, Nāginī, Vidyādharī and Gandharvī. Sole is the great Yoginīs of the cult of the Brahmāyāmala-Mahocchuṣmā, Kāpāleśī and Cāmuṇḍā (135-136). She embodies the Yoginīs Jayā, Vijayā, Jayantī and Aparājitā (137) who attend on the Tumburu, the Bhairava of the Vāma Tantras. She is all the Great Goddesses represented by Parā, Durgā - Caṇḍikā, Umā, and Aghoreśī. Above all, she is Kālasaṁkarṣiṇī, the Great Time, Kālarātri, and Kaṅkālā (132-133). She is 'the manifestation of time - time in the great festival that takes place at all times!' (132). ❑❑❑

Cakreśvarī in the sphere of Khacakra is the Kālī of the energy of the Void (60, 66). Emerging from Bhāsācakra onto the plane of the Vidya or 17 syllables (76), which unfolds in the Spheres of Emptiness, she is Kālī who is endowed with the Kālī Krama.

References

1. MP verses 151-166. Śivānanda was succeeded by Keyūravatī who transmitted the Krama to Vāmana, This may have been Vāmandatta who wrote the Saṁvitprakāśa. It was then passed on to Cakrabhānu then to Devatanaya then Īśanikā to Nandaka through Sajjana to Someśvara. The author of the CGC (304) who calls himself Kālidāsa received the Krama teachings from a disciple of Someśvara (Somaputra). The other line begins with Cakrabhānu. He initiated Prabodhanātha who wrote the Aṣṭikāstotra (also unpublished). He may have been the Vimalaprabodha who wrote the unpublished Devyardhaśatikā and a Kālīkulakramārcana. Prabodhanātha initiated Jayaka after whom the line continued through Panka, then Nāga to Arṇisiṁha.
2. The king (Yaśaskra 939-948 AD) [was ever] ready to exercise control over the castes and conditions of life [among his] subjects. On discovering that at a *cakramelaka* a Brahmin ascetic Cakrabhaanu by name had departed from proper conduct, the king, in accordance with the law, punished him by having the mark of a dog's foot branded on his forehead. Infuriated by this, the uncle of that (Brahmin), the magician Vīranātha, who was the king's own minister of foreign affairs then took revenge upon him. RT 6/108-110 Stein's translation.
3. MP >>>
4. *pañcavāhakramaṁ hy etat kathitaṁ lava śobhane* I KuKauM 15/159ab
5. See TAA 3/>>> for he Twelve Kālīs in Śāmbhavopāya: TAA 4/>>> for Śāktopāya and TAA 51/>>> for Ānavopāya).

The Absolutism of Trika

– Moti Lal Pandit –

The Indian absolutic philosophical scene is mainly dominated, on the one hand, by the Advaita Vedānta of Śankara and by the Trika philosophy of "recognition" and, on the other hand, by the Madhyamika and the Vijñānavāda Buddhists. Since our purpose here is not to deal either with the *advaitavāda* of *Śankara* or with the Buddhist absolutism, so we shall accordingly be confining ourselves to the absolutism of the Trika.

The Trika philosophy has its roots either in such literature as is given the canonical status or in theological or phisolophical treatises that were composed from the 8^{th} century onwards by such savants as Vasugupta, Bhaṭṭa Kallaṭa, Somānanda, Utpaladeva and Abhinavagupta. The former set of sacred texts, known either as Āgamas or Tantras, enjoys the same status that the Vedas as "revelation" are supposed to enjoy within the sphere of the Great Tradition. The latter kind of literature, though not revelatory in character, is paid almost the same degree of reverence by the Trikites that the Advaitins would be bestowing upon the textual compositions of Śankara. The most important canonical texts of the Trika tradition are the *Siddha-tantra*, *Vamaka-tantra* and the *Mālinī-tantra*. Insofar as the important philosophical-cum-theological compositions are concerned, they are numerous. However, some of the most important ones are the *Śivasūtra of* Vasugupta (8^{th} cent.), *Spandakārikā* or Kallaṭa (8^{th} cent.), *Śivadṛṣṭi of Somānanda* (9^{th} *cent.*), *Pratyabhijñā-kārikā of Utpaladeva* (10^{th} *cent. fist half*), *Pratybhijñāvimarśinī*, *Tantrāloka* and *Paramārthasāra* of Abhinavagupta (fist half of 10^{th} century.), *Śivasūtra-vimarśinī* and the *Spanda-sandoha* of Kṣemarāja (10^{th}-11^{th} century.).

The absolutism of Trika is not so impersonal as to have an Absolute that is abstract, formal or inactive. It is an absolutism that is at the same time theistic and for this purpose it is also referred to as *Īśvarādvaya-vāda*. Since it uses the philosophical method of "recognition" for the realization of one's essential nature (*svarūpa*) as being non-distinct from the Absolute, so it is accordingly given the nomenclature of Pratyabhijñā. Since it believes that the nature of reality is characterized by "vibration", it accordingly is also given the title of the school of Spanda. In addition to it, the school adheres to the notion of trinities, such as, the supreme (*para*), intermediate (*parāpara*), and the lowest (*apara*), and so is known as the Trika. It is, however, within the framework of Trika that all other nomenclatures have been subsumed. It is therefore appropriate to speak of the absolutistic philosophy that developed in Kashmir as that of Trika.

The absolutistic philosophy of the Trika is syncretistic in its approach and orientation, in that it tries to synthesize the idealism of Vijñānavāda and Advaita Vedānta with the Sānkhva realism. The synthesis between idealism and realism is so effected as to be able to graft

it upon the theological scaffolding of Shaiva Āgamas. The purpose of this synthesis between idealism and realism is, on the one hand, to maintain the transcendental unity of the Absolute without compromising its creativity and, on the other hand, to point out that the manifest universe is neither imagination nor a mere projection of the mind.

Since Shiva is identical with its own Shakti, so self-shining nature of consciousness (*prakāśa*) is accordingly said to be non-distinct from the self-awareness of consciousness (*vimarśa*), which, in other words, denotes the innate vibration of self-consciousness.

The Absolute of the Trika is not simply pure consciousness, but is also self-cognitive awareness. In theological terms this would mean that the Absolute is a unity of Shiva and Shakti. As Absolute. Shiva is one without a second, and so is transcendent to all that that operates within the continuum of space and time (*viśvottīrṇa*). It is because of this fact that the Absolute is spoken of as being Supreme (*parama*) or Transcendent (*anuttara*). As the source and foundation of an forms of existence, knowledge, proof arid disproof, the Absolute is accordingly seen as being immanent (*viśvātmaka*). Shiva embodies the transcendent aspect of the Absolute, whereas it is Shakti that represents its immanent aspect. What it amounts to saying is that the nature of the Absolute is characterized by both Being and Becoming. In Its transcendental aspect, the Absolute is said to be pure and eternal light (*prakāśa*), which in terms of phenomenology would mean that the Absolute is self-shining consciousness (*cit*). The Absolute is not only self-shining, but also vibrates with its own Power or Energy (*śakti*). When Shiva is said to be non-different from its own Energy, it means that Energy embodies Shiva's power of self-awareness (*vimarśa*), which, when translated into actuality, denotes the power of will (*icchā-śakti*).

The Trika conception of the Absolute as being consciousness and self-awareness differs radically from that of Advaita Vedānta. While for the Advaita Vedānta Brahman is only pure consciousness, the Trika, however, thinks that the Absolute not only is consciousness, but also self-reflecting awareness. It is through *vimarśa* that the Absolute knows itself as self-shining consciousness. Were the Absolute devoid of its power of self-awareness, then it would be no more Absolute; it would be as inert and lifeless as any material object. It is this idea of the Absolute as having inherent power of will that is reflected in the following words of Śankara: *śivaḥ shaktyāyukto yadi bhavati śaktaḥ prabhavitum/ na chedevam devo na khalu kuśalaḥ spanditum api* | |

This conception of the Absolute would mean that consciousness is always intentional, and intentionality of consciousness is reflected through its self-awareness. Does this mean that consciousness, while being aware of itself as consciousness, reduces itself to the status of an object? If so, then consciousness as an object of itself would mean that it is other than consciousness. It is so because the object is always outside of as well as other than consciousness. The very intentionality of consciousness would mean of its going outside of itself towards the object that is to be cognized. But the Trika rejects this interpretation of the Absolute as consciousness. It believes that the so-called object outside of consciousness is nothing but the condensed form of itself. What it means is this: there is complete unity between the knowing subject and the known or knowable object, because the latter itself is but consciousness.

The power of self-awareness (*vimarśa-śakti* or *icchā-śakti*) is innate to Shiva, and so accordingly expresses the absolute freedom (*svātantrya*) as well as the infinite bliss (*ānanda*) of the Absolute. Since awareness (*vimarśa*) of consciousness denotes its activity (*kriyā*), so the nature of consciousness has to be conceived as would indicate this aspect of it, and it is the term *spanda* (vibration) that perfectly encapsulates it. It is in terms of vibration that the Absolute is referred to as absolute self-consciousness (*pūrṇāhantā*), and so is accordingly equated with what is called the absolute I-ness (*aham-vimarśa*). It is in terms of the I-ness that the Absolute is aware that "I am," which simultaneously denotes Shiva's awareness of its absolute freedom as well as bliss. This bliss or freedom also reflects the glory (*aiśvarya*) of the Absolute. Since Shiva is identical with its own Shakti, so self-shining nature of consciousness (*prakasāśa*) is accordingly said to be non-distinct from the self-awareness of consciousness (*vimarśa*), which, in other words, denotes the innate vibration of self-consciousness. Likewise the self-luminosity of self-consciousness as well as the absolute freedom (*svātantrya*) and bliss (*ānanda*), which, though seen as two aspects of Shakti, are identical because bliss is nothing else than the awareness of the spontaneous inner activity of consciousness, which is impossible to experience apart from self-consciousness.

It is within this frame of reference that the Absolute as consciousness is also at the same time self-cognitive awareness. Thus the essential nature of the Absolute is said to be that of *cit* and *ānanda*, which is equated with the concept of 'perfect I-ness' (*pūrṇāhantā*) or the pure "I am" (*aham-vimarśa*). As these concepts are interchangeable, so they are allowed to explain and express the essential nature (*svarūpa*) of the Absolute. The self-active nature of consciousness is also expressed by such concepts as free and spontaneous vibration (*spandana*) or throb (*sphuraṇa*) or flashing (*sphurattā*). By using all these terms the Trika thereby endeavours to indicate that the inward consciousness eternally continues to function as the awareness of Shiva concerning his infinite consciousness, absolute freedom and eternal bliss. This inner activity of consciousness is free of constraints, and so is natural and free of exertion. As an unmotivated activity, it is, thus, construed to be an activity that flows forth from the exuberance of sheer joy. Moreover, this activity is of the subject and is in no manner directed towards the object, because the subject absorbs the object. What is amounts to saying is that the so-called objet exists within the subject.

It well be good to remember that the Trika Shaivites make a distinction between the action that is known as *karman* and the action that is the result of *kriyā*. *Kriyā* is equated with *spanda*, and so is made use of in a special way.

At the transcendental level the self-consciousness as awareness is indeterminate in the sense that the desire to create has not yet emerged. It is well to remind ourselves that the first two aspects, namely, that of *cit* and *ānanda*, constitute the essential nature of the Absolute, whereas the other three aspects of *icchā*, *jñāna* and *kriyā*, being related to the manifestation of the universe, are determinate. They begin to operate the moment Shiva's exuberant joy overflows outwardly. This outward flow exists within consciousness on account of the fact that nothing exists outside of it.

The conceptual understanding of the Absolute as being self-consciousness as well as full of activity is directly opposed to the Advaita Vedānta notion of the Absolute as being pure conscious-

ness, and so devoid of activity. For the Advaita Vedānta both the subject-object duality as well as any kind of activity occurs due to the operation of *māyā*. The Trika is of the view that the Absolute of Advaita is as lifeless as dead matter on account it being destitute of self-consciousness and activity. Even though the Absolute may be luminous, yet it is unaware of its luminosity like the lifeless lamp. Moreover, the Advaita thinks that the objective universe, being the work of illusory *māyā*, is as illusory as is *māyā* itself. This contention of the Advaitins concerning the status of the world is unacceptable to the Trika line of thought.

As self-reflecting awareness, the Absolute is said to be completely autonomous. and this autonomy expresses itself as free will. As consciousness, the Absolute is the pure subject (*jñatā*) as well as free doer (*kartā*).

At this point it well be good to remember that the Trika Shaivites make a distinction between the action that is known as *karman* and the action that is the result of *kriyā*. *Kriyā* is equated with *spanda*, and so is made use of in a special way. The activity that is known as *kriyā* is said to flow forth from self-consciousness as an outcome of spontaneous exuberant joy of freedom. The activity that is known as *karman*, in contrast to *kriyā*, is the result of impurities, and so terminates in the weaving of what is known as bondage. The *karman*-action can be physical, mental or ethical, and so is always motivated and deliberate. The action that is the result of *kriyā* is always different from the action that is resulting from *karman*. The activity that is *kriyā* is always natural (*svabhāvikā*), spontaneous (*svataḥ-sphūrta*) and devoid of exertion (*anāyāsa*). This kind of action is neither motivated nor is it deliberate; it just flows forth from the ocean of joy, and so is constitutive of the awareness of perfect selfhood, absolute freedom and infinite bliss. It is an activity that expresses the absolute freedom of self-consciousness. Thus the Trika has no hesitation in establishing the identity between *cit* and *kriyā*, *prakāśa* and *vimarśa*, Shiva and Shakti.

This understanding of the Trika concerning the Absolute as being the oneness of identity of Shiva and Shakti would mean that the non-dualism that is being propounded is basically the unification of the two opposites. It is in terms of their synthesis that the perfect identification (*tādāimya*) of the two is realized. However, there is the problem as to how the opposites can co-exist or become one (*advaya*) in terms of identity. It is like saying that heat and cold cannot only co-exist, but can also achieve identity in such a manner as to loose their differentiating marks of separability (*pṛthaktvā*). The response of the Trika is that the so-called "two" only appear in thought, but, in fact, they are one and the same in the manner fire and heat are one. It would, thus, appear that we speak of the union of the two simply for the sake of linguistic convenience. In fact, there is only one reality, and that is Paramaśiva.

As already pointed out, the Absolute, viz., Paramashiva, is not only light of consciousness (*parakāśa*), but is also self-reflecting awareness (*vimarśa*) in terms of which it is aware of itself as "I am." As self-reflecting awareness, the Absolute is said to be completely autonomous. and this autonomy expresses itself as free will. As consciousness, the Absolute is the pure subject (*jñatā*) as well as free doer (*kartā*). Being totally free to do what it wants to do, the Lord manifests himself as this universe freely. Although manifesting himself as this universe that is subject to change, yet the Lord remains untouched by any kind of change on account of the fact the he

transcends every kind of changing phenomenon. When abiding in itself, the Absolute is transcendent (*viśvottīrna*), but becomes immanent (*viśvātmaka*) in the process of manifesting itself as this universe. The Absolute is referred to as being pure and free consciousness on account of the fact that, on the transcendental level of its own background, it manifests, out of its own free will, this objective universe of which we are part and parcel. The universe, prior to its manifestation, exists within the Absolute as being identical with it. Thus the Lord himself is the only background (*bhitti*), the ground (*ādhāra*) and the material (*upādāna*) for the manifest universe.

This view of the Absolute would denote its all-inclusive character, and so would mean that nothing exists or falls outside of it. As the pure subject, the Absolute is said to be endowed with the powers of will, knowledge and action. The Absolute is so spoken because of it being of the nature of consciousness-bliss. As such it is equated with freedom itself. Being consciousness as well as self-awareness, the Absolute is so spoken as would indicate its supreme egoity. Were the Absolute destitute of such powers, we would be reducing it to mere nothing (*śūnya*), which would deprive us from knowing its essence. These absolute powers of the Absolute are not a chimera of imagination because of their being the outcome of *māyā*. They are real. and so the manifestation of the Absolute as this universe is real. Since everything is Shiva and Shiva is everything, Shiva is both the subject and object. Insofar as the Vedāntic unity of Being is concerned. it is. according to the Trika, formal and abstract and so unreal. The real unity is said to be that in which the two fuse (*samāveśa*) into each other in such a fashion as to be one. It is a unity in which the subject and object attain perfect and complete synthesis in self-awareness. In religious terms, it is interpreted as the unity and Shiva and Shakti the former representing consciousness and the latter consciousness-force.

Were the Absolute destitute of such powers, we would be reducing it to mere nothing (*śūnya*), which would deprive us from knowing its essence.

The error concerning the nature of the Absolute emerges when the object, and in our case it would be the universe, is considered to be outside or independent of the projecting consciousness. Since everything is subsumed in the unity of Being, so whatever kind of difference is experienced outside has to be considered to be false. This is so because every kind of manifestation exists within the Supreme Self itself. The manifest universe is not a real modification (*pariṇāma*) or a modification without change (*avikṛta-pariṇama*) or a false appearance (*vivarta*) of the Absolute. The phenomena as "manifestations" (*abhāsa*) and the projections of *icchā-śakti* are real in the sense of existing within the Absolute. As the phenomena exist within the Absolute, they are identical with it. The term *abhāsa* in the Trika does not mean or signify false appearance (*vivarta*), as it does in Advaita Vedanta, but real manifestation. Also in the system of Trika terms like *māyā* or *avidyā* do not denote false appearance or complete absence of knowledge. For the Trika *māyā* is such a real power of the Absolute whereby the One appears as the Many. and consequently terminates in the perception of difference. Insofar as the term *avidyā* is concerned, it denotes such forms of knowledge as are imperfect or incomplete, not the total absence of knowledge.

The manifestation of the universe occurs in the manner of a reflection in a mirror (*darpaṇa-pratibimba-bhāva*), which is to say that the Absolute. through its infinite power of will projects the

universe on the background of its own consciousness. Thus the universe, like the reflected image in a mirror, exists within the Absolute but appears as if different from it. It is on account of the power of differentiation (*apohana-śakti*), of limitation and obscuration (*māyā śakti*) that the manifest universe is experienced as different from, and external to, the Absolute. It is not only the outside world that should be treated as being the manifestation of consciousness, but everything that falls within the ambit of perception, conception or imagination. Thus the so-called external world of subjects and objects is considered to be the manifestation of the Absolute, and as manifest categories they exist within it. Thus the manifest object and the manifesting consciousness, being one, do not differ from each other. Insofar as differences at the empirical level are concerned, they are apparent and are the outcome of the *apohana śakti* and *māyā śakti* of the Absolute, which, according to the Trika, means that the Absolute is as free to reveal itself as it is to conceal itself.

It is not only the outside world that should be treated as being the manifestation of consciousness, but everything that falls within the ambit of perception, conception or imagination.

The *a priori* assumption of the Trika concerning the Absolute as being non-dual raises the question as to why we experience ourselves as being distinct not only from the Absolute, but also from each other? The response to the question is a kind of stock-in-trade answer, which consists in the assumption that it is ignorance that is the cause of this difference -- and the perception of difference is equated with bondage. However, the ignorance of which the Trika speaks does not imply the total absence of knowledge; it signifies a knowledge that is imperfect or erroneous (*apūrṇa khyāti*). The ignorance that is considered to be the cause of bondage is said to be innate (*pauruṣa*). Insofar as the intellectual (*bauddha*) ignorance is considered, it is, as it were, the result of innate ignorance. This innate ignorance is equated with the impurity (mala) that too is innate (*āṇava*). Although beginningless (*anādi*), it is removable through the proper means of knowledge. It is on account of this innate ignorance that the embodied being thinks of himself as limited and subject to finitude. As a result of this innate ignorance or impurity, the freedom of the individual is so curtailed as to make him incapable of cognizing it, viz., freedom, as being innate to him. Upon the obscuration of the essential nature of one's own being, rises the perception of difference and this difference is accounted for in terms of what is called *māyīya mala*. Due to the operation of these two impurities – *āṇava* and *māyīya* – arises the third impurity, which is known as the impurity of action (*kārmamala*). It is the function of the *kārmamala* to put in operation the *saṁsārik* wheel of transmigration. These three impurities together are responsible for giving rise to the fetters of bondage (*pāśa*), and accordingly reduce the individual being, which essentially is one with Paramashiva, to the status of an animal (*paśu*). It is the state of an animal that is considered as being bondage and the animal in bondage is none other than Shiva himself.

In contrast with the state of bondage, there is the state of liberation (*mokṣa*). Liberation from bondage, or from the sense of limitation, is nothing but the knowledge of being none else than Shiva himself. In other words, it is a state in which is realized absolute identity with the Absolute. In the state of bondage, however, this knowledge of identity is absent, whereas in the state of liberation it is known. The state of liberation arises when the innate ignorance

(*āṇavamala*) is so completely destroyed as not to allow it to obscure (*āvaraṇa*), through *māyā*, the power of will (*icchāśakti*) as well as the knowledge concerning one's essential nature as freedom. Upon the termination of the veil of *māyā* as well as of ignorance concerning the nature of the own being of the self, there subsequently occurs the disappearance of the imaginary distinction between the individual and the Supreme Self that is experienced empirically. And this knowledge of identity is immediate and is the knowledge of the purity of consciousness. This salvific knowledge is knowledge concerning the nature of the self as being perfect freedom (*svātantrya*).

The knowledge concerning one's essential nature is not to be treated as a kind of acquisition or attainment; which means that liberation should not be considered as a kind of attainment of a state or status. It is simply the realization concerning the nature of the self which is nothing else but freedom. This realization of the self as being perfect freedom eventuates upon the negation of innate ignorance (*pauruṣa ajñāna*) According to the Trika thinking, the Absolute as the transcendental 'I' is also simultaneously the pure 'I am' (*vimarśa*), which means that pure Being as pure consciousness is also the self-conscious bliss as well as the perfect freedom. Liberation would, thus, mean the realization of the Absolute as being perfect I-ness (*pūrṇāhantā*). As such liberation would be the realization of perfect identity with Shiva, and thereby affirming the Upanishadic assertion that "All this is *brahman*". It is an all-inclusive experience in terms of which everything is experienced as being identical with the Supreme Selt viz., in terms of *akhilam abhedanaiva sphurati*. The one who attains the state of liberation realizes thereby his total identity (*samāveśa*) with Shiva, and as a result of this realization he views everything as being the projection of his own glory and as non-different from the Self (IP, 4.1.12: *sarvo mamāyam vibhava ityevam parijānatah/ viśvātmano vikalpānām prasare'pi maheśatā//*).

According to the Trika thinking, the Absolute as the transcendental 'I' is also simultaneously the pure 'I am' (vimarśa), which means that pure Being as pure consciousness is also the self-conscious bliss as well as the perfect freedom.

Liberation as the realization of one's own essential nature is termed as self-recognition (*pratyabhijñā*) by the Trika thinkers. It would be erroneous. according to Trika, to think of recognition in terms of memory (*smṛti*) or cognition (*pratyakṣajñāna*). It, however, is the combination of both memory and cognition. Memory is the result of the mental impressions (*samskārajanya*). Although through perception the object may be perceived as well as cognized, but it is never re-cognized. In the event of recognition what happens is that the mental impression goes invariably along with the direct perception of the object. The uniqueness of recognition lies in the fact that the object that is being perceived is easily identified with the object that has been seen or known before. Thus recognition is characterized by an intuitive awareness with regard to the identity of the substance that persists through its two states.

It is, of course, true that through intellectual knowledge (*bauddhajñāna*) we have the possibility of knowing the object, but this knowledge does not lead to the knowledge concerning the own-being of the object. It would mean the continuance of ignorance with regard to the imaginary distinction between the object that is perceived now and the

object that is desired to be perceived. It is immediate knowledge or intuitive awareness (*prātibhājñāna*) alone that can remove ignorance concerning the imaginary distinction between the object that is perceived and the object that is desired to be perceived. It is so because the intuitive awareness terminates in the emergence of recognition (*pratyabhijñā*) in terms of the identification of the two. As to what recognition is, can be illustrated by an example of a lady who is desirous of being loved. She is told of a man who has the qualities that she wants to have as her husband. She accordingly writes a letter to him requesting him for a meeting. Upon receiving the letter the would-be husband. without informing her, pays a visit to her. Upon encountering each other she does not at first find those qualities in him. Upon being told that it is the same person to whom she wrote the letter, she immediately recognizes all those good qualities she had been cherishing in her heart. As a result of recognition she overflows with joy. The joy is experienced by her is the result of recognition.

What the Trika thinkers want to say is that mere knowledge of an object does not culminate in the realization of joy. It also means that the self cannot attain liberation just by knowing the qualities of the Supreme Being.

What the Trika thinkers want to say is that mere knowledge of an object does not culminate in the realization of joy. It also means that the self cannot attain liberation just by knowing the qualities of the Supreme Being. One must recognise one self as one with the Supreme Being by getting rid of the ignorance which is responsible for creating imaginary distiction between the self and the Supreme self. Trika's concept of the identity between the individual soul and the Supreme Being finds expression in the great Upanishadic atterance "*tat tvamasi*" (that thou art) also. It is an assertion that asserts that the individual self recognizes himself as being identical with the Supreme Being. As recognition is immediate realization of identity with the Supreme Being, it culminates in liberation from bondage. This immediate awareness as recognition can come about either through spiritual initiation (*dīkṣā*) by a teacher or by listening to the word of the Sacred Scriptures (*śāstra*) or through the descent of divine grace (*śaktipāta*). The descent of grace is not dependent upon our merits. It is a free gift of the Lord. It is through grace that the Lord reveals himself to him whom he chooses (*yamevaiṣa vṛnute tena labhyaḥ* *Kaṭha* Up., 1.2.23).

Liberation as knowledge of identity with the Absolute, which is said to be the union of the two cosmic entities, namely, Shiva and Shakti, raises a series questron– how is it possible to say that the two opposites can have a union? From the view point of non-dualism, union cannot be equated with identity. This genuine query of the non-dualist can be answered by saying that "it is impossible to conceive any difference, which could (separate) Shakti from Shiva." This oneness of identity explains the two aspects of one and the same reality. The Absolute as consciousness is undoubtedly the pure light of contemplation (*prakāśa*) and Shiva symbolizes this aspect. At the same time the Absolute is also endowed with infinite potentialities, self-awareness as the "will to know". This will to know is a kind of inner urge (*vimarśa*) to transgress, as it were, its own limits. And this dynamic aspect of the Absolute is symbolized as Shakti. It is this innate power of the Absolute that has been identified with Speech (*vāk*), which is consid-

ered as the source and origin of everything that exists phenomenally.

This union of the two cosmic entities, which constitutes the nature of the Absolute, is conceived of in terms of continuous "vibration", "pulsation", or "throb" (*spanda, sphurattā*). It is this inner throb of the Absolute that is seen as the basis for the process of manifest universe. This flashing forth of the Absolute is nothing but the manifestation of the primordial speech, which, in its descent, condenses itself In its descent, through the process of condensation, it manifests itself as this variegated universe of objects. As the initial movement of consciousness is always present in every human being, so the task of an adept should be to contemplate so that this union of Shiva and Shakti would lead to the mystical experience of illumination. In Pratyabhijñā terminology this means "recognizing" oneself to be essentially identical with the Supreme Lord. In the *Īśvarapratyabhijñā Kārikā* (1.5.12-14) of Utpaladeva this gamut of "flashing out" (*pratibhā*) is explained thus:

Since the Self has been spoken of as consciousness, so it cannot be said to be unconscious. And so this (consciousness) is identical with the act of awareness, due to which we can differentiate it from all insentient entities.

The (very) essence of consciousness is to be self-aware. It is the Supreme Speech that emerges out of itself and is (accordingly) the self-sufficiency of God as well as his divine essence.

This consciousness (as awareness) is proclaimed as being shimmering, pulsation supreme (and) unconditioned reality, As the heart of Supreme Lord, it (accordingly) is the essence (or *Brahman*).

This concept of consciousness as vibration is a new honizon that the Pratyabhijña doctrine has opened in philosophical thought. It consists of a new approach to understanding cosmic manifestation of *Brahman*. The cosmic manifestation is not viewed by it as a kind of illusory manifestation "superimposed" (*adhyāsyate*) upon the unchanging reality known as *Brahman*. Nor is it regarded as the handiwork of an independent evolving entity like prakṛti as in Sāṁkhya. For the Trika the cosmic manifestation is actualization of the latent possibilities existing within the "heart" (*hṛdaya*) of *Brahman*. These latent possibilities are actualized when there is a sudden flashing out of countless perceptible objects that constitute the universe.

This vibration or flashing forth of consciousness, at the level of theology, is equated with the "Mohter Shakti". It is this Mother Shakti which, in the process of cosmic manifestation, reduces itself, through a series of intermediate stage, into what we perceive as the universe. While giving rise to the manifest universe, this Mother Shakti assumes various forms of the sounds and of the Sanskrit alphabet. Thus the vowels as well as consonants are seen to be embodying the diversity of the inner vibration that is innate to Shiva's own consciousness. The conception of creation as gradual descent as well as the diffusion of the initial light has overtones that resemble Neo-Platonism. The consmos as the condensation or diminishing of the initial light is quite contrary to the standpoint of Advaita Vedānta. For Śāṁkara the visible universe that we see and experience is illusory. Since the universe is considered to be illusory, it means that Brahman in no manner is affected by it. The illusory character of the universe denotes that it has no ontological basis or significance. For the Trika non-dualism this is unacceptable. There occurs, according to it, a real process of manifestation of the universe when the initial outburst or flashing forth of the vibrating energy eventuates. It is an outburst in terms of which occurs the continuous

emanation of all kinds of forms and objects.

For the liberated-in-life everything is the embodiment of the undifferentiated fullness. It is an experience in terms of which is proclaimed: Shiva is All.

This conception of the Absolute as "emptying" itself out by becoming practically the universe has its parallel in the Pauline theology. According to St. Paul, God emptied himself by becoming Man-Jesus. It is an incarnational theology in terms of which insertion of Divine within the womb of Matter is accounts for. It is a kind of self-effacement in terms of which God annihilates himself. In the context of the limited individual (*paśu*), it would mean that it is through self-annihilation that adherence to God is actualized. It is through the emptying of the self that the filling of God within us occurs. This theology of *kenosis* tells us that God, by annihilating himself, becomes the universe and likewise the limited individual through self-effacement realizes his identity with God. Through this two-way movement both man-and-God meet and encounter each other, and as a result of which is recognized the primal state of identity that brims over with bliss. The one who has reached this state of beatific vision is known as liberated-in-life (*jīvanmukta*). For the liberated-in-life everything is the embodiment of the undifferentiated fullness. It is an experience in terms of which is proclaimed: Shiva is All (*omnia in omnibus*). Thus the liberated is one who, in the words of Abhinavagupta, "has continuously practiced burying himself (*samāveśa*) in Shiva and has fully recognized his energies of knowledge and activity as being the pure freedom of the Lord can then know and do all he desires even though he is still associated with the body. He is not only deified, in the ordinary sense of the word, but he is fundamentally free because he uses at will the divine powers belonging to Paramashiva and lives in eternal freedom" (*Īśvarapratyabhijñā-vimaraśinī*, 4.1.15.)

From this it is quite clear that liberation consists in the recognitive realization of absolute freedom, of perfect fullness (*pūrṇatva*) and this freedom and fullness is nothing but the realization of non-difference between *bhoga* and *mokṣa*. So release constitutes an experience in which there is which is affected equanimity between transcendence and immanence.

Thus the released person looks at the world from the perspective of liberation, which practically means that the world for him is neither desirable nor hateful. In this manner he transcend the pairs of opposites like love and hate, good and evil, heat and cold, etc. In this state of beatific vision, or what is called the *Turyātīta state*. the content of experience is ineffable precisely because it is characterized by transcendence. Abhinavagupta in his *Tantrasāra* (chap. 2, tr. Pereira, *Hindu Theology*) beautifully explains as to what is constitutes this transcendental experience thus:

All this is therefore one Reality a Reality undivided by Time, unconfined by Space, unenfeebled by accidents, unconstrained by configurations, unexpressed by words and unmanifested by norms of knowledge. It is the cause, on its own will and pleasure, of the attainment of the essences of these things, from time to norms It is the sovereignty free Reality, the concentration of beatitude. And I am absolutely It there, within me, is reflected the universe.

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स्पन्दशास्त्र एवं परमसत्ता

– डॉ. जागीर सिंह –

स्पन्दसूत्रों के अनुसार स्पन्दात्मक चैतन्य को परमसत्ता माना गया है। काश्मीर शैव दर्शन के सुप्रसिद्ध आचार्य क्षेमराज ने स्पन्दशास्त्र के अनुसार परमसत्ता के स्वरूप का सारतत्व अभिव्यक्त करते हुए ऐसा ही कहा है।[1] नेत्रतन्त्र (मृत्युजिद्भट्टारक) में भी सभी शास्त्रों का निष्कर्ष निकालते हुए कहा गया है कि परमात्मस्वरूप सब प्रकार की उपाधियों से रहित होता है और आत्मा का स्वभाव चैतन्य होता है।[2] इसी प्रकार विज्ञानभैरव में परमसत्ता को सभी शरीरों में व्याप्त होने वाला चैतन्य कहा है।[3] इसी तथ्य को स्पष्ट करते हुए स्पन्द–शास्त्र में कहा गया है कि जिस तत्व के बलस्पर्श से आन्तर करणेश्वरी चक्र के साथ इस सारे इन्द्रिय वर्ग को स्वतः जड़ होने पर भी चेतन की तरह ही सृष्टि, स्थिति और संहार करने का धर्म प्राप्त होता है, वह तत्व दूसरे पदार्थों को चेतनता प्रदान करने में समर्थ होने के कारण स्वयं चैतन्य से रहित कैसे हो सकता है।[4] अतः योगी को चाहिए कि वह प्रयत्न के द्वारा उस तत्व का परीक्षण करे। जिस प्रकार उस तत्व को इन्द्रिय इत्यादि जड़ वर्ग में चेतनता का संचार करने की स्वतन्त्रता है, उसी प्रकार वह दूसरे शरीर, प्राण इत्यादि को भी चेतनधर्मा बनाने में स्वतन्त्र है। वह सहज स्वातन्त्र्य है और प्रत्येक पदार्थ के स्वभाव के रूप में अवस्थित है।[5] अतः अभ्यास करने से ही उसकी अनुभूति हो जाती है।[6] देश, काल और आकार उसी से भासित होते हैं, अतः वह उनसे परे है। इसी प्रकार प्रमाण की सत्ता प्रमाता पर निर्भर होने से वह उसकी सीमा में भी अस्पर्शित है।

शैव दर्शन के रहस्यग्रन्थ (उपनिषद) शिवसूत्र में भी परमसत्ता के स्वरूप की ऐसी ही झलक मिलती है। तदनुसार आत्मा को चैतन्य रूप में माना गया है,[7] जो ज्ञान और क्रिया के स्वातन्त्रय से युक्त है।[8] इसी प्रकार स्पन्दशास्त्र में ज्ञान और क्रिया परमसत्ता के स्वाभाविक धर्म अभिहित हैं। शिव और शक्ति के सामरस्य युक्त नित्य परमार्थ स्वभाव (शंकर) ही संसारी बनकर आवागमन के चक्कर में पड़ जाता है, तो उसको उस रूप में शिव कैसे कहा जा सकता है? इसके उत्तर में यह कहा जाता है कि जिस अभेद – भूमिका में यह सारा विश्व अनादिकाल से 'अहं–रूप' में अवस्थित रहता है और जिससे इसकी उत्पत्ति अहंरूपता से पृथक् – सी होकर इदं (विश्व) रूपता में अवभासित हो जाती है, उस सत्ता के स्वभाव पर संसारी अवस्था में भी कोई आवरण नहीं पड़ता है, क्योंकि इसी से उनकी सत्ता होती है। अतः उसके स्वतन्त्र प्रसार में कोई रुकावट नहीं पड़ सकती है।[11] यही कारण है कि उसको "शिव" कहा जाता है। स्पन्दतत्त्व का यह स्वभाव है कि उसको सुख, दुःख, ग्राह्यता, ग्राहकता और मूढ़ता इत्यादि भाव कभी भी स्पर्श नहीं करते हैं। वही तत्त्व परमार्थ सत् है, क्योंकि वह नित्य है।[12] सुख इत्यादि केवल मानसिक संकल्पों की ही उपज हैं, क्षणमात्र में नष्ट होने वाले हैं और आत्मा के वास्तविक रूप से बाह्य है। अतः वे भी शब्द इत्यादि ज्ञेय विषयों के ही तुल्य है। इस संबंध में सोचना भी व्यर्थ है कि यदि उस तत्त्व को सुख इत्यादि की अनुभूति नहीं होती है, तो वह पत्थर के समान जड़ ही हैं, क्योंकि सुख–दुःख तो बुद्धि के धर्म हैं एंव द्वयापेक्षी हैं। परमार्थ शिवरूपता में पत्थरादि जड़ों की अपेक्षा अपने पूर्णस्वरूप की अनुभूति का परमानन्द सतत विद्यमान रहता है। इस जगदानन्द की तुलना में सांसारिक सुख नगण्य–सा होता है। ग्राहक की दशा से उत्तीर्ण, अतएव यथार्थ प्रमातृ दशा उपलब्ध होने से तत्–तत् स्व हेतु से उपस्थापित सुख–दुख का साक्षात्कार होने पर भी उनसे प्रभावित नहीं होता या कारण राहित्य से उत्पन्न ही नहीं होते।[13]

शाश्वत्–स्पन्दमयी परासंवित भट्टारिका बहिर्मुखी भाव से विश्वरूप में प्रसृत होने की उन्मुखता में स्वयं बहिर्मुख होकर सबसे पहले सामान्य – प्राणना की भूमिका पर उतरकर उसके विकास क्रम से विशेष (गुणादि) स्पन्द रूप त्रिगुणात्मक अन्तःकरणों का रूप धारण कर लेती है।[14] इन त्रिगुणात्मक अन्तःकरणों का रूप ही सुख, दुःख और मोह होता है। अतः सुखमयता, दुःखमयता और मूढ़ता इत्यादि अवस्थाएं भी स्वरूप से

अन्य कोई पदार्थ नहीं हैं, क्योंकि इनमें भी संचित अनुस्यूत रहती हैं।[15] यह तो अखण्डज्ञानरूपा पारमेश्वरी शक्ति है जो कि अन्तर और बाह्य रूप में प्रकाशमान् नील सुख इत्यादि वेद्य पदार्थों के रूप में स्वयं ही प्रकाशमान है।[16] प्रतिसमय संसार में देखा जाता है कि प्रत्येक प्रमाता ज्ञान के द्वारा ही इन नील सुखादि विषयों का अनुभव करता है, अर्थात् ज्ञान–सत्ता के आधार के बिना किसी भी विषय की कोई सत्ता नहीं है। इससे यह बात स्पष्ट होती है कि जो जिसके बिना पृथक रूप में स्थित नहीं रह सकता, वह उससे अभिन्न हुआ करता है। फलतः नील सुखादि भी ज्ञान से अन्य कोई पदार्थ नहीं है।[17] यदि ये अवस्थाएं ज्ञानरूप हैं, तो हैं, यदि नहीं हैं, तो नहीं हैं। जिस प्रकार यदि मिट्टी है तो घर है, यदि मिट्टी नहीं है तो घर भी नहीं है। जो इस सामान्य स्पन्दरूप आत्मतत्व का विमर्श करते हैं, उनके लिए विशेष स्पन्द संसारी भावरूप विघ्न हेतु नहीं बनते, परंतु अप्रबुद्ध को घोर संसरण गर्त में डालने के हेतु बनते हैं।[18]

इस संबंध में यह बात स्मरणीय है कि चित् तत्व का स्वरूप विश्वात्मक अहं–विमर्श है। इस अहं–विमर्श के दो रूप हैं – शुद्ध और अशुद्ध। शुद्ध का संबंध पतिप्रमातृभाव के साथ है। इसमें सारी अवस्थाएं और सारे विरोधात्मक द्वन्द्व अपनी भेदमयता को भूलकर विशुद्ध चिद्रूप एकाकारता में उसी प्रकार अवस्थित रहते हैं, जिस प्रकार संसारी की सारी सरिताएं सागर में पहुंचकर सरिताएं न रहकर सागर ही बन जाती हैं। अशुद्ध अहंविमर्श का संबंध संसारी जीव अथवा पशु–प्रमातृभाव के साथ है। यह वह अवस्था है, जिसमें वही विशुद्ध चित्–तत्व, अपने ही रूपान्तर मायाशक्ति के द्वारा अपनी ही अभिन्न ज्ञानशक्ति, क्रियाशक्ति और मायाशक्ति को संकोच में डालकर क्रमशः सतोगुण, रजोगुण और तमोगुण[19] के समष्टि रूप चित्त के रूप में धारण कर लेता है।[20] यह चित्त ही प्रत्येक प्रकार की अवस्थाओं, उपाधियों, उनके पारस्परिक विरोधात्मक द्वन्द्वों, विचित्र प्रकार के शरीरों एवं आकार – प्रकारों की अनेकाकारता की सर्जना करके उनको अपना वास्तविक स्वरूप समझता रहता है, जबकि वास्तविक स्थिति कुछ ओर है।

फलतः विशुद्ध चित् – तत्व प्रति समय अखण्ड ज्ञानात्मक एकाकारता होने के कारण इन सारी सुखमयता, दुःखमयता, ग्राह्यता और ग्राहयकता की उपाधियों से रहित और परमार्थ – सत् है। यह जो पशु प्रमातृ– भाव की पदवी पर प्रत्येक जीवधारी में इन उपाधियों के प्रति 'अहं' अभिनिवेश देखने में आता है, वह तो केवल अपने वास्तविक चैतन्य स्वरूप की अनुभूति की हीनता के कारण ही है।[21] इसके विपरीत निरन्तर अभ्यास एवं गुरु कृपा से आत्मस्वरूप की अनुभूति को प्राप्त करने वाले साधक इन सारी उपाधियों को दूसरे घट, पदादि ग्राह्य पदार्थों की तरह ही अपने से पृथक 'इदं' रूप में और अपने आत्मस्वरूप को विशुद्ध 'अहं' रूप में अनुभव कर लेते हैं। फलतः ऐसे व्यक्तियों को संसार के द्वन्द्व प्रभावित नहीं कर सकते हैं।

जो वस्तु परमार्थसत् है, वह कभी असत् नहीं हो सकती है। यदि उसको 'असत्' मान लिया जाये, तो इस शंका का समाधान नहीं हो सकता है कि 'असत्' वस्तु से 'सत्' की उत्पत्ति कैसे हुई है। फलतः मौलिक स्पन्दतत्त्व स्वयं 'सत्' है और इसी कारण उससे दृश्यमान कार्यरूप 'सत्' का ही विकास होता है। अतः परमसत्ता की स्वातन्त्र्य शक्ति का समस्त जगत्–प्रपंच विकास है, अतएवं मिथ्या न होकर सत् है, क्योंकि शक्ति और शक्तिमान में अभेद होता है।[22] जीवात्मा भी सर्वमय है, क्योंकि यह निजी संवेदन के द्वारा संसार के प्रत्येक भव से सर्जना करता रहता है। जो भी पदार्थ अनुभव में आता है, वही संवेदन का विषय बन जाता है। यह जीवात्मा किसी भी बाह्य पदार्थ का अनुभव करने के बाद तत्काल ही उसको आत्मसात् कर लेता है।[23] अतः आत्मा का वैसा सर्वमय स्वभाव होने के कारण शब्दों एवं उनके अर्थों की संवेदनाओं में कोई भी ऐसी अवस्था नहीं है, जो शिवमय स्वभाव को अभिव्यक्त करने वाली नहीं हैं। अतः वस्तुस्थिति यही है कि प्रत्येक स्थान पर भोक्ता ही भोग्य पदार्थों के रूप में आभासमान है। योग्य पदार्थ चेतन भोक्ता से इतर नहीं है।[24]

वास्तव में परमेश्वर की स्वातन्त्र्यशक्ति अथवा स्पन्दशक्ति एक ही है, जो अनन्त एवं अपरिमित धाराओं में प्रवहमान होकर विश्व के अणु–अणु का रूप धारण करती है।[25] शक्ति की इन्हीं अनन्त धाराओं को शास्त्रों में आन्तरचक्र या करणेश्वरी चक्र का नाम दिया गया है। तन्त्रालोक, स्वच्छन्द तन्त्र, विज्ञान भैरव इत्यादि अनेक शैवग्रन्थों में परमेश्वर की अनेक शक्तियों और अनेक चक्रों की विस्तृत विवेचना की गई है। स्पन्दशास्त्र में कहा गया है कि

इस चक्र से उस शक्तिवर्ग का अभिप्राय है, जो प्रमाता के अन्तःकरणों, इन्द्रिय वर्ग और प्रमेय भावों की स्फुरणा प्रदान करता है।[26]

परमेश्वर की स्वातन्त्र्य रूप स्पन्द शक्ति विश्व का बाह्यप्रसार करने की भूमिका में 'वामेश्वरी'[27] रूप धारण कर लेती है। शास्त्रकारों ने यह नामकरण निम्नलिखित उपपत्तियों के आधार पर किया है–

1. यह विश्व का वमन करती है अर्थात् स्वरूप में केवल 'अहं' रूप में ही अवस्थित भावमण्डल का, बाह्य 'इदं' रूप में अवभासन करती है।
2. यह वाम अर्थात् उल्टा आचरण करती है। भाव यह है कि स्वभाव के विरूद्ध रूप को अर्थात् संसार के रूप को धारण करके सारे विश्व को अनन्त उत्पत्तियों और जन्म–मरण का विषय बना लेती है।
3. यह संसार–भाव के विरुद्ध आचरण करती है। भाव यह है कि पारमेश्वरी शक्तिपात का पात्र बने हुए व्यक्तियों में विश्वभाव का विकास करती है।

यह वामेश्वरी ही विश्व–लीला के विकास के समय क्रमशः खेचरी, गोचरी, दिक्चरी और भूचरी के रूप में अभिव्यक्त होकर प्रमाता, अन्तःकरण, बाह्येन्द्रियों और समस्त प्रमेयों का रूप धारण करती है।[28] ये खेचरी इत्यादि शक्तियां पशुभाव में पड़े हुए शिव (जीव) को मोह में डालकर उसकी बुद्धि में संसारी हेय पदार्थों के प्रति अहं– अभिनिवेश का दुराग्रह उत्पन्न करती हैं, जिससे उसको अपने वास्तविक विश्वात्मक भाव और अपनी अबाध एवं असीम पंचविध कृत्यकांरिता का ज्ञान नहीं रहता है। परमेश्वर की इसी अवस्था को 'संसारभाव' कहते हैं।

इतना होते हुए भी इस शक्तिवर्ग का काम द्विमुखी है – जहां ये शक्तियां अज्ञानी पुरुषों को अधोगति के गर्त में धकेलती रहती हैं, वहां सद्गुरुओं की कृपा से निर्मल हृदय वाले पुरुषों को शिवभाव पर आरूढ़ कराने की क्षमता भी रखती है।[29] ऐसे सावधान साधकों के हृदयों में ये शक्तियां मूढ़भाव को उत्पन्न नहीं करती है। वे तो शरीर, प्राण इत्यादि में रहते हुए भी साक्षात् शिव ही होते हैं।

इस प्रकार हम देखते हैं कि स्पन्दशास्त्र के अनुसार परमसत्ता एक सार्वभौम चैतन्य को माना गया है, जो परास्पन्दनात्मक है। इसी से समस्त जगद् प्रपंच की सृष्टि, स्थिति एवं संहारादि लीला होती है। उसका अभेद रूप में विमर्श ही मोक्ष देने वाला होता है।[31] ❑❑❑

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1. "महता ग्रन्थेन (स्पन्दशास्त्रेन) शङ्करात्मक –स्पन्द–तत्त्वरूपं चैतन्यं सर्वदा स्वप्रकाशं परमार्थसत् अस्ति इति प्रमाणीकृतम्"। – शि.सू.वि, पृ. 13
2. "परमात्मस्वरूपं तु सर्वोपाधिववर्जितम्।
चैतन्यमात्मनो रूपं सर्वशास्त्रेषु पठयते।। – ने. सं. 8/28
3. "चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्रःचित्।
अतश्च तन्मयं सर्व भावयन् भवजिज्जनः"।। – वि.नै., श्लो. 100
4. "यतः करणवर्गोऽयं विमूढोऽमूढवत् स्वयम्।
सहान्तरेण चक्रेण प्रवृत्तिस्थितिसंहृती।। – स्प.का. 1/6

5क "शक्तिश्च नाम भावस्य स्वंरूपं मातृकल्पितम्।
तेनाद्वयःस एवापि शक्तिमत्परिकल्पने।।" – तं.आ., 1/109

ख स एवं सर्वभृतानां स्वभावः परमेश्वरः।
भावजातं हि तस्यैव शक्तिरीश्वरतामयी।। – बो.पं.द., श्लो. 2

6. "लभते तत्प्रयत्नेन परीक्ष्यं तत्त्वमादरात्।
यतः स्वतन्त्रता तस्य सर्वत्रेयमकृत्रिमा"।। – स्प.का. 1/7
7. "चैतन्यमात्मा"। – शि.सू. 1/1
8. "चेतयते इति चेतनः सर्वज्ञानक्रियास्वतन्त्रः, तस्य भावः चैतन्यं सर्वज्ञानक्रियासंबंधमयं परिपूर्ण स्वातन्त्रयम् उच्यते"। – शि.सू.वि., पृ. 6
9. "तदास्याकृत्रिमो धर्मो ज्ञत्वकर्तृत्वलक्षणः।
यतस्तेदेप्सितं सर्व जानाति च करोति च"।। – स्प.का. 1/10
10. "ज्ञानज्ञेयस्वरूपिण्या शक्त्या परमया युतः।
पददूये विभुर्भाति तदन्यत्र तु चिन्मयः।। तदैव, 2/2
11. "यत्र स्थितमिदं सर्व कार्य यस्माच्च निर्गतम्।
तस्यानावृत्तरूपत्वान्न निरोधोऽस्ति कुत्रचित्"।। – स्प.का. 1/2
12. "न दुःखं न सुखं यत्र न ग्राह्यो ग्राहको न च।
न चास्ति मूढभावोऽपि तदस्ति परमार्थतः"।। – स्प.का. 1/5
13. "ग्राहकभूमिकोत्तीर्णनां वास्तवप्रमातृदशाप्रपन्नानां तत्तत्स्वहेतूपस्थापित सुखदुःखसाक्षात्कारेऽपि न तेषां सुखदुःखादि, नोत्पद्यत एवं वा सुखादि हेतुवैकल्यात्, सहजानन्दाविर्भावस्तु तदास्यात्"।।
– श्रीप्रत्यभिज्ञासूत्र विमर्शिनी

14क गुणादिस्पन्दनिःष्यन्दाः सामान्यस्पन्दसंश्रयात्" – स्प.का. 2/3

ख "प्राक्रसंचित् प्राणे परिणता"।। – शि.सू.वि., पृ. 225

15. "अहं सुखी च दुःखी च रक्तश्चेत्यादिसंविदः।
सुखाश्चवस्थानुस्यूते वर्तन्तेऽन्यत्र ताः स्फुटम्"।। – स्प.का. 1/4
16. "तत्तद्रूपतया ज्ञानं बहिरन्तः प्रकाशते।
ज्ञानदृते नार्थसत्ता ज्ञानरूपं ततो जगत्"।। – शि.सू.वि., पृ. 196
17. "नहि ज्ञानादृते भावाः केनचिद्विषयीकृताः।
ज्ञानं तदात्मतां यातमेतस्मादवसोयते।। – तत्रैव कालिकाक्रमे
18. "ग्रणादिख्पन्दनिःष्यन्दाः सामान्यस्पन्दसंश्रयात्।
लब्धात्मलाभः सततं स्युर्ज्ञस्यापरिपन्थिनः।।
अप्रबुद्धधियस्त्वेते स्वस्थिगनोद्यताः।
पातयन्ति दुरूत्तारे घेरे संसारवर्त्मनि"।। – स्प.का. 2/3,4
19. "स्वाङ्गरूपेषु पत्युर्ज्ञानं क्रिया च या।
माया तृतीय ते एवं पशोः सत्त्वं रजस्तमः"।। – ई.प्र. 4/18
20. "चितिरेव चेतनपदादवरूढा चेत्यसंकोचिनी चित्तम्"। – प्र.हृ. सू. 5
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प्रत्यभिज्ञा दर्शन में हृदय तत्त्व

– योगेश शर्मा –

हृदय तत्त्व शैव दर्शन का महत्त्वपूर्ण तत्त्व है, जिसे चित्त शक्ति (आनन्द शक्ति), विमर्श, शिवा, स्वातन्त्र्य का प्रतिपादक भी माना गया है। इसमें आनन्द का प्राधान्य है। यह उपचारतः परमशिव का हृदय है।[1]

हृदय तत्त्व का तन्त्रालोक एवं अन्य शैव दार्शनिक ग्रन्थों में उल्लेख आया है, जिसका भिन्न–भिन्न आयामों में प्रयोग हुआ है। हृदय तत्त्व तदुभययामल–स्फुरित भाव विसर्गमय है।[2] तदुभय शब्द जननी और जनक रूप शिव–शक्ति की उभयात्मकता की ओर संकेत करता है। इन दोनों का यामल भाव हृदय है। इसी से सम्पूर्ण जगत् आभासित होता है और इसी में विलय हो जाता है। इसीलिए इसे स्फुतिभाव विसर्गमय कहा गया है।

हृदय को शक्तिसूत्र भी कहा गया है[3] क्योंकि यह सम्पूर्ण सृष्टि चक्र का आसूत्रण करने वाला है। यह नित्य प्रस्फुरणशील है। चूंकि सम्पूर्ण सृष्टि आदि सबका लय इसी में होता है। परिणामतः आगे कुछ भी नहीं बचता। इसीलिए यह अनुत्तर तत्त्व भी कहलाता है। इसीलिए इसे अमृत भी कहते हैं।[4]

'हृदय' को बोध का पर्याय[5] भी कहा गया है। उसमें अर्थात् स्वबोध में स्वात्म का विमर्श (द्रवित) बाहर फैले समग्र संसार को स्वात्मसात् कर लेता है। संसार की उत्पत्ति की आदिम से लेकर संहार तक यह शाश्वत उच्छलित है। किसी विशेष के अभाव के और शान्ति के कारण इसे सामान्य भी कहा गया है। स्पन्दशास्त्र में हृदय को स्पन्द कहा जाता है। स्पन्दन का तात्पर्य है किंचित् चलन अर्थात् उसमें कुछ–न–कुछ उच्छलन स्वाभाविक है। इसे ही विमर्श भी कहा गया है। यही विमर्श चेतन और अचेतन समस्त चराचर जगत् का प्राण है, यही सबका सार रहस्य है।[6]

विषय की प्रतिष्ठा संविन्निष्ठ होती है।[7] इस शक्ति के अनुसार सारा जड़ जगत उसी संवित् का सार है अन्यथा यह संवेद्य नहीं कहा जा सकता संविद् ही सब में प्रतिष्ठित है। वही हृदय है उसी के अधीन इसकी प्रतिष्ठा है।

इस प्रकार हृदय शैव दर्शन का केन्द्रीय तत्त्व है, जिसकी स्थिति सम्पूर्ण चराचर जगत में है। उन्मेष और निमेष की स्थिति का आधार भी यही है। अर्थात् सृजनात्मकता एवं ग्राहकता दोनों का कारण यही है। सृजनात्मकता के कारण इसी को प्रतिभा भी कहा जाता है।[8] हृदय ही शिव की आनन्दशक्ति है। सम्पूर्ण जगत् आनन्दशक्ति का ही स्फार विस्तार है।[9] सम्पूर्ण विश्व आनन्दशक्ति से ही सृजित होता है, परन्तु जीव मायाजनित कला, विद्या, राग, काल, नियति नामक पांच कंचुकों से आवृत्त किये जाने पर सीमित शक्तिमान होता है। जीव अर्थात् पुरुष को सम्पूर्ण जग् जो शिव की कला होने से आनन्दमय है। दुःखरूप प्रतीत होता है। अभेद में भेद बुद्धि का उदय हो जाता है परन्तु जगत् के परमानन्दमय परमशिव के ही रूप का ज्ञान हो जाने पर अपरिमित आनन्द की उपलब्धि होती है। चेतना का यह स्फुरता विमर्श, आनन्द भिन्न नामों से अभिहित होता है। यह देश, काल की सीमा से ऊपर है, यह विश्रान्ति रूप होता है। विश्रान्ति परमशिव की विश्वोत्तीर्ण अनुत्तर दशा होती है। यह स्वात्मतत्त्व मय परमधाम है। तन्त्रालोक में इसे ही हृदय आदि शब्दों से व्यक्त किया गया है। यही साधक की साधना का विषय है।

> **हृदय शैव दर्शन का केन्द्रीय तत्त्व है, जिसकी स्थिति सम्पूर्ण चराचर जगत में है। उन्मेष और निमेष की स्थिति का आधार भी यही है।**

'हृदय' शब्द शैव दर्शन में विभिन्न आयामपूर्वक प्रयुक्त हुआ है, हृदय तत्त्व के कई पक्ष इस दर्शन में परिलक्षित होते है। वाक्यपदीयकार की एक कारिका इस कथन को पुष्ट करती है कि – 'एक ही शब्द के अनेक अर्थ हो सकते हैं। अनेक शक्तियां हो सकती हैं जैसे कि अग्नि में प्रकाश, दाहकता दोनों नियोजित हैं।[10]

'हृदय' शब्द की भी यही स्थिति है। ईश्वरप्रत्यभिज्ञाविमर्शिनी में इसके विभिन्न पर्यायों पर दृष्टिपात किया गया है। चिति, प्रत्यवमर्श, स्फुरता, विमर्श, स्वरसोदिता, स्पन्द, ऐश्वर्य, आनन्द, स्वातन्त्र्य, हृदय, आदि को परस्पर एक–दूसरे के

पर्यायों के रूप में माना जाता है।[11]

चिति

चेतयति इत्यत्र या चितिः चितिक्रिया तस्याः प्रत्यवमर्शः स्वात्मचमत्कारलक्षण आत्मा स्वभावः तथाहि घटेन स्वात्मनि न चमत्क्रियते स्वात्मा न परामृश्यते न स्वात्मनि तेन प्रकाश्यते न अपरिच्छिन्नतया भास्यते ततो न चेत्यत इति उच्यते। चेत्रेण तु स्वात्मनि अहमिति संरम्भोद्योगोल्लासविभुतियोगात् चमत्क्रिसते, स्वात्मा परामृश्यते स्वात्मन्येव प्रकाश्यते, इदमिति यः परिच्छेद एतावद्धपतया तद्विलक्षणीभावेन नील पीत सुख दुःख तच्छुन्यताद्यसंख्यावभासयोगेन आभास्यते, ततः चैत्रेण चेत्यते इति उच्यते।

अर्थात् 'चेतयति' इस क्रिया में जो चिति (जानने अर्थ में क्रिया) है उसका परामर्श स्मरणरूप से करना यही इसका अपना चमत्काररूप स्वभाव है, क्योंकि घट अपने आपको प्रकाशित नहीं करता अर्थात् अपरिच्छिन्नरूप में नहीं भासता है। इसी कारण घट स्वयं जानता है – ऐसे कोई नहीं बोलते हैं। चैत्र तो अपने में सर्वदा ज्ञानमय होने के कारण चमत्कृत ही रहता है, एवं अपने में प्रकाशित रहता है और सारे विश्व को अपने में किये रहता है। नील–पीत, सुख–दुःखादि से युक्त रहना एवं कभी न रहता, ये बातें उसमें होती रहती हैं, इसलिए चैत्र जानता है, ऐसा कहा जाता है।[12]

इस प्रकार चिति बोधात्मक है, उसी के द्वारा सांर के सभी प्राणियों को विमर्श होता है। वस्तुतः चितिः परमशिव का शक्ति रूप है। जिसे स्वातन्त्र्य भी कहा जाता है। वही विश्व सिद्धि का हेतु है।[13] यही संकुचित विश्वमय शरीर को धारण करने वाला है। प्रत्यभिज्ञाहृदयम् में कहा भी गया है–

जिस प्रकार संसार परमशिव का शरीर है वैसे वहीं संकुचित चिति–शक्ति रूप जीवात्मा भी संकुचित विश्वमय शरीर को धारण करने वाला है।[14] परमशिवगत चिति सृष्टि स्थिति आभासन का हेतु है। यही संकुचित रूप जीवात्मारूप होकर भोग–मोक्ष स्वरूप सिद्धियों की हेतु है। इसी चिति के कारण सुखदुःखात्मक रूप बोध होता है। तन्त्रालोक में कहा गया है– विश्व के सारे प्रमाता और सांसारिक प्रमेयों का समुचा प्रवर्ग चिति में ही समाये हुए है। इस प्रमाता, प्रमेय और प्रमिति रूप जगत् में एक मात्र चिति का ही चमत्कार चल रहा है। इस प्रकार साधकों को उसी चिति के मनन, एवं अनुसंधान की आवश्यकता है।[15] यही आनन्दमय स्थिति है। इसीलिए यह हृदय के पर्याय रूप में जानी जाती है।

विमर्श

विमर्शो हि सर्वसहः परमपि आत्मीकरोति, आत्मानं च परीकरोति उभयम् एकीकरोति, एकीकृतं द्वयमपि न्यग्भावयति इत्येवं स्वभावः।

विमर्श तो सब कुछ सहने वाला होता है, इदन्ता को भी अपना बना लेता है और अपने आप को भी देहादि रूप इदन्ता कर लेता है तथा दोनों को सदाशिव भूमि में एक भी कर लेता है एवं किये हुए को दो भागों में विभक्त कर देता है। एक को जाग्रत अवस्था में बढ़ा देता है एवं दूसरे को शून्य अवस्था में दबा देता है। ऐसा स्वभाव वाला है। अवभास का स्वभाव ही विमर्श है। स्वरूप परामर्श करने वो ही इसको जानते हैं और तत्त्ववेत्ता लोग विमर्श को अहम्, असांकेतिक, स्वातन्त्र्यरूप, आत्मविश्रान्तिरूप ज्ञाता कहते हैं।[16]

प्रत्यवमर्श

प्रत्यवमर्शश्च अनभिलाषात्मक–शब्दनस्वभावः, तच्च शब्दनं स्वभावः संकेत–निरपेक्षामेव अविच्छिन्नचमत्कारात्मकम्, अन्तर्मुखाशिरोनिर्देशप्रख्यम् अकारादि मायीयसांकेतिक–शब्दजीवितभूतं, नील इदं चैत्रोऽहम् इत्यादि प्रत्यवमर्शान्तरभितिभूत्वात्।

प्रत्यवमर्श– जो भीतर ही भीतर जानना और उसमें किसी का संकेत भी नहीं रहता, मैं स्वयं इन नीलादिरूप का भोक्ता हूं, यही चमत्कार रहता है, बिना बोले हुए स्वीकार कर लेने के बाराबर अकारादि सांकेतिक शब्दों का जीवन है, यह नील है, मैं चैत्र हूं।

स्वरसोदिता

अतएवं सा स्वरसेन चिद्रूपतया स्वात्मविश्रान्तिवपुषा उदिता सततम् अनस्तमिता नित्या अहमित्येव, एतदेव परमात्मनो मुख्यं स्वातन्त्र्यम्, ऐश्वर्य ईशितृत्वम् अनन्यापेक्षितत्त्वम् उच्यते।

परावाणी अपने आपमें स्वात्मविश्रान्तिरूप चिद्रुप से निरन्तर उदित होती रहती है, 'अहं' इस परामर्श रूप में सदैव स्फुरित रहती है। यही परमात्मा का मुख्य स्वातन्त्र्य ऐश्वर्य एवं स्वामीपन है, जिसमें किसी अन्य की अपेक्षा नहीं रहती यह रस–स्वरूप आनन्द से उदित है तथा परावाक् स्वरूप है।

आनन्द, ऐश्वर्य, स्वातन्त्र्य चैतन्य

किसी की अपेक्षा न रखना यही परमार्थतः आनन्द, ऐश्वर्य और

स्वातन्त्र्य है। इसलिए ठीक ही कहा है कि – तेन जडात् स हि विलक्षणः क्योंकि रह जड़ से विलक्षण ही है। (अनन्यनिरपेक्षतैव परमार्थत आनन्दः ऐश्वर्य, स्वातन्त्र्यं चैतन्यं च।)

स्फुरत्ता

इह घटः कस्मात् अस्ति खपुष्यं च कस्मात् नास्ति? इति उक्ते वक्तारो भवन्ति घटो हि स्फुरित मम, न तु इतरत इति, तत् एतत् घटत्वमेव यदि स्फुरत्वं स्फुरण–संबंधः।

यहां घट रहता है और आकाशकुसुम नहीं रहता है, इस बात को बोलने वाले कहते हैं, क्योंकि घट को मैं प्रत्यक्षरूप से देखता है, आकाशकुसुम तो प्रत्यक्ष स्फुरित नहीं होता है, यदि घटत्व ही स्फुरित होता है तो वह प्रत्येक व्यक्ति को स्फुरित होगा। नहीं होता है, तो किसी को भी नही चाहिए। इसलिए मुझे होता है इसका तात्पर्य है, मेरा ही स्फुरण उसमें लगा हुआ है।

वस्तुतः स्फुरता स्वात्मप्रकाशन शक्ति है। उसमें स्व के प्रकाशन हेतु किसी अन्य की अपेक्षा नहीं रहती।

स्पन्द

स्पन्दनं च किंचित् चलनम्, एषैव च किन्चिद्रुपता यत् अचलमपि चलम् आभासते इति, प्रकाश स्वरूपं हि मनागपि नातिरिच्यते अतिरिच्यते इव इति अचलमेव आभासभेदयुक्तमेव च भाति। उक्तम्–

आत्मैव सर्वभावेषु
स्फुरन्निर्वतचिद्रुपुः।
अनुरुद्धेच्छाप्रसरः
प्रसरहक्रियः शिव।।

तथा

अतिक्रुद्धः प्रह्रष्टो वा किं
करोमीति वा मृशन।
धावन्वा यत्पदं गच्छेत्तत्र
स्पन्दः प्रतिष्ठितः।।[17]

स्पन्दन का अर्थ है कि कुछ चलनात्मक प्रवृत्ति का होना, एवं यही किन्चित् झलकना है जो स्वयं अचल रहता हुआ भी द्रष्टा के यहां स्फुरित होता है, क्योंकि प्रकाशरूप द्रष्टा से वह थोड़ा सा भी अधिक नहीं होता है, स्वतः अपने आप अधिक होने के समान, वह अचल रहता हुआ ही आभास भेद से मिला हुआ ही झलकता है। इसी कारण कहा है–

सभी भावों में विज्ञानरूप शरीरवाला आत्मा ही अपनी इच्छा की वृद्धि को न रोककर दृष्टि क्रिया को फैलाता हुआ विश्वरूप ही रहता है।

अतिक्रोधी अथवा प्रह्रष्ट–प्रसन्न रहने वाला या किंकर्त्तव्यविमूढ़ रहने वाला या दौड़ता हुआ जिस अवस्था में स्थित रहता, वहीं प्रतिष्ठत स्पन्द कहलाता है।

इस प्रकार ह्रदय तत्त्व के उपर्युक्त पर्याय किसी न किसी रूप में ह्रदय को ही विभिन्न स्तरों पर परिभाषित करते हैं। इन पर्यायों का विश्लेषण करने पर ज्ञात होता है कि इनका संबंध परमशिव की दोनों स्थितियों उन्मेष एवं निमेष से है। सृष्टि का आभासन परमशिव की ईश्वरता है। अतः ह्रदय ऐश्वर्य है। वह (परमशिव) अपनी स्वातन्त्र्य शक्ति से इसका सम्पादन करते हैं। स्फुरता, चिति, स्पन्द आदि इसी पक्ष को उद्‌घाटित करते से प्रतीत होते हैं। विमर्श प्रत्यवमर्श, स्वरसोदिता, आनन्द आदि साधकगत प्रतीत होते हैं। ध्यातव्य है कि ह्रदय की स्थिति समष्टिगत एवं व्यष्टिगत दोनों स्तरों पर होती है। समष्टिगत का उल्लेख किया जा चुका है। व्यक्तिगत मायादि छः कंचुकों से आवृत्त होती है। उसमें सीमित कर्त्तव्य होता है। जीवात्मा जब समस्त मलों एवं कंचुक्रों से अनावृत्त हो जाता है उस समय सीमित ह्रदय का विस्तार हो जाता है। वह परमशिवमय हो जाता है। विमर्श आदि रूप ह्रदय के इसी रूप को व्यक्त करते हैं। जैसाकि विमर्श के लक्षण में कहा जा चुका है कि सभी सहने की क्षमता है, जिसमें जो, सभी को एकीकृत करता है। यह आत्मविश्रान्तिरूप ज्ञाता की अवस्था है। जहां अहमस्मि का बोध होता है। वही यहां अभीष्ट है। यह अवस्था सृष्टि के व्युत्क्रम को दर्शाती है, जो निमेष है।

आनन्द का तात्पर्य है ह्रदय का विस्तार। जब साधक आणवोपायादि से अपने चित्त को शुद्ध कर सम्पूर्ण जगत् आदि को अपने में ही प्रतिबिम्बित समझने लगता है। यह अवस्था अहमस्मि के बोध की अवस्था है। यही परमशिवमयता है। यही ह्रदय विस्तार है। इसी को शैव दर्शन में आनन्द कहा गया है।[18] इसी अवस्था को अभिनवगुप्त पादाचार्य ने अभिनवभारती में समापत्ति, विश्रान्ति, लय, चमत्कार, भोग इत्यादि शब्दों से अभिहित किया है। यही काव्यशास्त्र में रसना, आस्वाद एवं आह्लाद है।[19]

चमत्कार एक निर्विघ्न रूप आत्मानन्द के उपभोग की अवस्था है। चमत्कार शब्द में 'चमु अदने' धातु से चमतु शब्द की निष्पत्ति होती है। काव्य अथवा गीतादि के रय एवं आत्मानन्द के निर्विघ्न रूप उपभोग (आस्वादन) द्वारा जनित संरम्भ–उत्साह का शिरश्रचलनादि संकेतप्रदर्शन को चमत्कार कहते हैं। आत्मानन्द की अनुभुति के पक्ष में यह अन्य से निरपेक्ष स्वात्मा में

विश्रान्ति मात्र है और काव्यरस की अनुभुति के पक्ष में 'वृत्यन्तर' के उदयरूप विघ्न से रहित एकमात्र प्रासंगिक रस की चर्वणा या रसनात्मक आस्वाद चमत्कार है।[20]

योग शब्द का इसी अर्थ (आस्वाद) में प्रयोग किया गया है। हृदय का विश्रान्ति का दशा माना गया है। अर्थात् जहां संविद् स्थैर्य है, अतः यह चित्त के स्थिर होने की दशा है। यह आत्मानन्द स्वरूप अवस्था है। भोग ऐसी ही अवस्था को सूचित करता है। तन्त्रालोक के टीकाकार जयरथ ने सुख दुःख की सामान्य स्थिति को भोग कहा है।[21] जिसे देह नहीं महास्फुरत्ता ही अनुभव करती है। अर्थात् यह देशकाल विशेष संबंध रहित स्थिति है। यही परमेष्ठी[22] जिसके विकास से चिदानन्द लाभ होता है।[23] इसका अनुभव साधक जीवन्मुक्ति की दशा में करता है। जिसे अभिनवगुप्त ने अभिनवभारती में संमापत्ति समावेश एवं एक रस कहा है। साधक यहां पर परमशिवमय हो जाता है।

काव्यशास्त्र में सहृदय की अवधारणा इसी हृदय तत्त्व के सन्निधान में विकसित हुई है। आचार्य अभिनवगुप्त ने काव्यप्रयोजन में मुख्यतः प्रीति या परनिर्वृत्ति की बात कही है, जो तत्त्वतः संविद् या पूर्णता परामर्श है। यह काव्य में साधारणीकृत भावभूमि है जो परा संवित् की विश्रान्ति है। यही स्वरूप प्रत्यभिज्ञा अर्थात् मोक्ष है। काव्यशास्त्रीय दृष्टि में सहृदय का भी अन्तिम लक्ष्य यही है। अभिनवगुप्त ने सहृदय की व्याख्या में जिस दर्शन भूमि का आधार लिया है वह प्रत्यभिज्ञा के हृदय तत्त्व के आसपास ही परिलक्षित होती है। शैवाद्वैत दर्शन में सृष्टि के दो क्रम हैं। प्रथम उन्मेष क्रम जिसमें सृष्टि का आभासन सूक्ष्म से स्थूल अर्थात् आरोही क्रम में है। जबकि द्वितीय क्रम में (जिसे निमेष, लय इत्यादि शब्दों से अभिहित किया जाता है) स्थूल से सूक्ष्म क्रम अर्थात् अवरोही क्रम है। यह सब कुछ हृदय तत्त्व के परिणामस्वरूप ही संभव है, उसकी स्थिति दोनों स्तरों पर प्रधान है। जहां प्रथम क्रम का उल्लेख आता है, तो वह स्वातन्त्र्य, स्पन्द एवं शिवा, प्रतिभा आदि से अभिहित होता है। द्वितीय क्रम में लय, विश्रान्ति, समापत्ति, चमत्कार आदि का प्रयोग होता है। जिसमें साधक परनिर्वृत्ति परमशिव में तन्मय होकर परमशिवमयता अथवा परमानन्द को प्राप्त करता है। ❑❑❑

1. सा स्फुरता महासत्ता देशकालविशेषिणी।
सैषा सारतया प्रोक्ता हृदयं परमेष्ठिनः।। ई.प्र.वि.
2. विमलकलाश्रयभिवसृष्टि महाजननी, भरिततनुश्रच पन्चमुखगुप्तरुचिर्जनकः
तदुभययामलस्फुरितभावविसर्गमयं, हृदयमनुत्तरामृतकुलं मम सस्फुरतात्।।
तन्त्रालोक 1.1
3. हृदयं शक्तिसूत्रं – तन्त्रालोक, प्रथम आह्निक
4. अनुत्तरामृतकुल – तन्त्रालोक 4, आह्निक, प्र. 152
5 हृदयं बोधपर्याय – तन्त्रालोक 4, आह्निक, प्र. 152
6. सारमेतत्समस्तस्य यच्चित्सारे जड़ं जगत्
तदधीनप्रतिष्ठात्वात्तत्परं हृदयं महत् ।। तन्त्रालोक 4, प्र. 154
7. संविन्निष्ठाहि विषय व्यवस्थितियः।। वही, प्र. 154
8. यदुन्मीलनशक्तयैव विश्वमुन्मीलति क्षणात्।
स्वात्मायतनविश्रान्तां वन्दे तां प्रतिभां पराम् ।।
ध्वन्यालोक लोचन, प्रथम उद्योत
9. या तत्र सम्यग्विश्रान्तिः सानुत्तरमयी स्थितिः।
इत्येद्हृदयाधेकस्वभवेऽपि स्वधामनि।। तन्त्रालोक, भाग 1, 5.52 पृ. 252
10. अनेका शक्तिरेकस्य युगपच्छयते क्वचित।
अग्निः प्रकाशदाहाभ्याकेत्रापि नियुज्यते।। वाक्यपदीप (वाक्यकाण्ड), 2.477
11. चितिः प्रत्यवमर्शात्मा परा वाक्स्वरसोदिता।,
स्वातन्त्र्यमेतन्मुख्यं तदैश्वर्य परमात्मनः।।
सा स्फुरता महासत्ता देशकालाविशेर्षिणी।
सैषा सारतया प्रोक्ता हृदयं परमेष्ठिनः।। (ई.प्र.वि.)
12. ई.प्र.वि. – 1.5.13 पृ. 104
13. चितिः स्वतन्त्रा विश्वसिद्धि हेतु। – प्रत्यभिज्ञाहृदयम्।
14. चितिसड़कोचात्मा चेतनोऽपि सड्.कचितविश्वमयः। प्रत्यभिज्ञाहृदयम्।
15. यत्र सर्वे लयं यान्ति दह्यन्ते तत्त्वसन्चयाः।
तो चितिं पश्य कायस्थां कालानलसमप्रभाम्।। तन्त्रालोक 19.182, भाग 7,पृ. 4.96
16. स्वभावमवभासस्य विमर्श विदुरन्यथा।
प्रकाशोऽर्थोपरक्तोऽपि स्फटिकादिजडोपमः। 7 ई.प्र.वि. 1.5.11
17. स्पन्दकारिका 22
18. चैतन्य आत्मा आनन्दमयः 1 शिवसूत्र।
19. एवं चमत्कारनिर्वेशरसनास्वादनभोगसमापत्तिलयविश्रान्त्यादिशब्दैरभिधीयते।
– अभिनवभारती, अध्याय षष्ठ, पृ. 257
20क चमतः भुन्जानस्य यत्करणं संरम्भयः संकेतप्रदर्शनं स चमत्कारः। ई.प्र.वि.
20ख स्वात्मनि अनन्यापेक्षे विश्रमणम्। एवं भुन्जानतारूपं चमत्त्वं, तदेव करोति संरम्भे विमृशनि न अन्यत्र अनुधावति। चमदिति क्रियाविशेषणम्, अखण्ड एवं वा शब्दो निर्विघ्नास्वादनवृत्तिः। चमदिति वा
आन्तरस्पन्दान्दोलनोदितपरामर्शमयशब्दानाव्यक्तानुकरणम्।
काव्यनाट्रूरसादावपि भाविचित्तवृत्त्यन्तरोदय – नियमात्मकविघ्नरहित एव आस्वादो रसनात्मा चमत्कार इति उक्तमन्यत्र। ई.प्र.वि.वि. 2 क्रियाधिकार, वि. 4
21. भोगस्य सुखदःखाद्याभाससाधारण्यमनुश्वाना। तन्त्रालोक आह्निक तृतीय पृ. 478
22. सर्वान्तरतमत्वेन वर्तमानत्वात् तद्वित्तिलग्नता विना च कस्यचिदपि स्वस्वरूपानुपत्तेः संविदेव भगवती मध्यम्। प्रत्यभिज्ञाहृदयम् 17 की टीका
23. शैवाद्वैत दर्शन में आनन्द को छः आनन्द भूमियों में व्याख्यात किया गया है–
1. निजानन्द 2. निरान्द 3. परानन्द, 4. ब्रह्मानन्द, 5. महानन्द, 6. चिदानन्द।

1. **निजानन्दः** निजानन्दे प्रमात्रंशमात्रे हृदि पुरास्थितिः। (तन्त्रालोक 5.44) भाग 2, पृ. 247
2. **निरानन्दः** शून्यतामतात्रविन्तेर्निरानन्द विभावयेत् (वही) – प्रमातृगत निजानन्द से निष्क्रान्त होने के कारण निरानन्द की अनुभुति होती है। यह अनुभुति बाहर की ओर प्राण की उन्मुखता में ही होती है।
3. **परानन्दः** परानन्दगतस्थ्ठिदपानशाशिशोभिः। (वही 5.45)
परानन्द विष्ठ अवस्था में साधक सूक्ष्म प्रमेयों के उदय की अवस्था में अवस्थित हो जाता है। प्रमाण के अपेक्षा प्रमेय अनन्त होते हैं, उनके भोग रूप ग्रहण के उपरान्त उनके प्रति आकांक्षा समाप्त हो जाती है।
4. **ब्रह्मानन्दः** चौथा आनन्द ब्रह्मानन्द है। इस स्थिति में अनन्त–अनन्त प्रतिभासमान प्रमेयों का आपसी मिलाप स्वाभाविक रूप से होने लगता है। यह समग्र मेय की स्वीकृति समान भूमि है। वहां आनन्द का उपवृंहण होता है। इसीलिए इसे ब्रह्मानन्द कहते हैं।
ततोऽनन्तस्फरन्मेयसं घट्टैकान्तनिर्वतः।
समानभूमिमागत्य ब्रह्मानन्दमयो भवेत्।। (वही 5.46, 47)
5. **महानन्दः** ततोऽपि मानमेयौघकलनाग्रासतत्परः।
उदानवह्नौ विश्रान्तो महानन्दं विभावयेत। (वही 5.47–48)
6. **चिदानन्दः** निरुपाधिर्महाव्याप्तिर्व्यानाख्योपाधिवर्जिता।
तदा खलु चिदानन्दो यो जडानुपवृंहितः।। वही 5.49

चिदानन्द सर्वोत्कृष्ट आनन्द होता है। यह ध्यान रूपी उच्चार भूमि का आनन्द है। महानन्द में विश्रान्ति के बाद एक अनिवर्चनीय शान्ति उल्लसित होती है। वह निरुपाधि होती है। कला से क्षिति पर्यन्त इसकी महाव्याप्ति होती है। व्यापकता के कारण इसे व्यान दशा भी कहा जाता है। यह चिद्रुप आनन्दस्वरूप है। इसलिए इस चिदानन्द भी कहते हैं। इसमें अचित् जड़ों के लिए कोई जगह नहीं होती है, इसमें प्रमाता परमशिवमय हो जाता है।

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Delhi: R-5, Pocket D, Sarita Vihar, New Delhi-110 076

Calendar of Events 2011-2012

2011

4 April	Monday	Navreh
6 April	Wednesday	Zangtray
15 April	Friday	Pratishtha-Divas Amriteshwar Temple, Delhi Ashram.
24 April	Sunday	Pratishtha-Divas Amriteshwar Temple, Jammu Ashram.
29 April	Friday	Birthday Jayanti (Ishwarswaroop Swami Ji Maharaj)
9 May	Monday	Varsh (Solar) Ishwarswaroop Swami Ji Maharaj.
11 May	Wednesday	Pratishtha-Divas Amriteshwar Temple, Srinagar Ashram.
9 June	Thursday	Jyeshth-Ashrami, Mata Khirbhawani, Tulmulla.
15 July	Friday	Guru Purnima
13 Aug.	Saturday	Shrawan Purnima
21 August	Sunday	Janamashtami
14 Sept.	Wednesday	Pitrpaksh Jag [Yajnya] Swami Mahtabkak Ji Maharaj.
16 Sept.	Friday	Varshik Jag [Mahasamadhi Divas] Shaivachaiya Ishwarswaroop Swami Ji Maharaj.
26 Sept.	Monday	Pitrpaksh Jag Swami Ram Ji Maharaj
30 October	Sunday	Birthday Jayanti - Swami Mahtabkak Ji Maharaj
21 December	Wednesday	Birthday Jayanti - Swami Ram Ji Maharaj

2012

21 January	Saturday	Varshik Jag - Swami Ram Ji Maharaj
19 February	Sunday	Mahashivratri
23 February	Thursday	Varshik Jag - Swami Mahtabkak Ji Maharaj.

ISHWAR ASHRAM TRUST, 2- MOHINDER NAGAR, JAMMU

COMBINED BALANCE SHEET OF J & K KENDRA & DELHI KENDRA AS ON 31.03.2009

LIABILITIES	JMU / SRG KENDRA	DELHI KENDRA	TOTAL
CORPUS OF THE TRUST			
OPENING BALANCE	2,314,110.26	5,438,527.83	7,752,638.09
(i) LESS: EXCESS OF EXP OVER INCOME	18,383.82	251,782.85	270,166.67
(ii) ADD : EXCESS OF INCOME OVER EXP.			
TOTAL	2,295,726.44	5,186,744.98	7,482,471.42
BUILDING FUND			
AS PER SCHEDULE - G	2,144,020.33	218,286.00	2,362,306.33
		-	-
	2,144,020.33	218,286.00	2,362,306.33
DONATION FOR PURCHASE OF LAND AT SRG.	220,000.00	-	220,000.00
PUBLICATION FUND			
OPENING BALANCE	11,978.25	243,240.00	255,218.25
CURRENT YEARS	-	-	-
	231,978.25	243,240.00	475,218.25
CURRENT LIABILITY			
AS PER SCHEDULE-'B'	27,026.00	555,659.00	582,685.00
CAPITAL DONATIONS			
DONATION FOR STATUE FOR	-		-
STATUE OF SWAMI JI	-	144,000.00	144,000.00
	-	144,000.00	144,000.00
TOTAL	4,698,751.02	6,347,929.98	11,046,681.00

ASSESTS	JMU / SRG KENDRA	DELHI KENDRA	TOTAL
FIXED ASSETS			
AS PER SCHEDULE - A	2,482,329.90	5,663,074.30	8,145,404.20
DEPOSITS			
WITH DESU	-	6,000.00	6,000.00
WITH TELEPHONE DEPTT (JMU)	4,600.00	-	4,600.00
	4,600.00	6,000.00	10,600.00
WORK-IN -PROGRESS			
AS PER SCHEDULE - F	592,000.00	90,000.00	682,000.00
INVTT. & DEPOSITS			
UTI OPENING BALANCE	296,119.34	-	296,119.34
CURRENT	21,963.46	-	21,963.46
	318,082.80	-	318,082.80
CURRENT ASSESTS			
STOCK OF BOOKS ETC. SCHEDULE- D	120,117.00	325,611.00	445,728.00
Indraprastha Gas Limited	-	5,000.00	5,000.00
	120,117.00	330,611.00	450,728.00
Cash & Bank Balance			
CASH - IN - HAND -(COMBINED)	33,256.58	7,846.00	41,102.58
CANARA BANK 5676 -JMU	177,842.00	-	177,842.00
CANARA BANK 6582 - JMU	16,557.97	-	16,557.97
CANARA BANK 7555- DEL	-	78,499.00	78,499.00
OBC Comm. Delhi	-	44,792.18	44,792.18
SBI 101827 / 57706 -JMU	44,567.77	-	44,567.77
J & K BANK - S. VIHAR	-	390.50	390.50
J & K BANK - SGR.	144,323.00	-	144,323.00
J & K BANK - SGR. /F.C	7,343.00	-	7,343.00
PNB BANK - JMU	109,673.00	-	109,673.00
	533,563.32	131,527.68	665,091.00
ADV. RECOVERABLE			
SCHEDULE - C	118,047.00	115,569.00	233,616.00
		-	-
Trf. To Delhi Kendra	530,011.00	-	530,011.00
	648,058.00	115,569.00	763,627.00
DIFFERENCE IN BOOKS		11,148.00	11,148.00
	4,698,751.02	6,347,929.98	11,046,681.00

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For Sarup Handoo & Associates
Chartered Accountants

M.L. Sarup (FCA)
Sr. Partner

Auth. Signatories
Secretary

Place:- Jammu
Date:-

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Sacred Quotes

Ishwar Sawaroop Swami Lakshman Joo

If you understand that this whole world is pervaded by God-consciousness, and nothing is pure and nothing is impure, this way you will become one with Lord Shiva.

– On Bhagvad Gita



The Trika philosophy is meant for any human being without restriction of caste, creed or colour. Its purpose is to enable you to rise from individuality to universality



Real yoga in action means doing all actions while maintaining a breakless contemplation of God.

– On Tantraloka



Shiva Sutra

The independent state of Supreme consciousness is the reality of everything.



By establishing and mediating on the wheel of energies, the differentiated universe comes to an end.



ISHWAR ASHRAM TRUST

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JAI GURU DEV

The 104th Janam Divas Jayanti of our revered Guru His Holiness Ishwar Swaroop Swami Lakshman Joo Maharaj is being celebrated with gaiety and reverence on Friday, 29th April, 2011.

Celebrations are being held at Ishwar Ashram, Ishber Nishat Srinagar, 2-Mohinder Nagar, Canal Road Jammu, Daivednya Bhawan, Near Vashi Bus Depot, Sector-9, Vashi, Mumbai and R-5, Pocket-D, Sarita Vihar, New Delhi-110076. All the devotees of Swamiji Maharaj and members of the Community are requested to participate along with family, friends and relatives and receive blessing of Guru Maharaj.

Puja	:	**9:30 a.m. to 12:00 p.m.**
Janam Divas Puja	:	**12:00 p.m. to 12:30 p.m.**
Release of Vigyana Bhairava–Commentary by Swami Lakshmanjoo Maharaj & Audio CD thereof	:	**12:45 p.m.**
Prashad Vitaran	:	**1:30 p.m.**

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